Digby

THE FAITH, DOCTRINE, AND RELIGION, PROFESSED, AND PROTECTED IN THE REALME OF ENGLAND, AND Dominions of the ſame.

Expreſſed in thirty nine Articles, concordably agreed vpon by the reuerend Biſhops, and Clergie of this Kingdome, at two ſeuerall meetings, or Conuocations of theirs, in the yeeres of our Lord. 1562. and 1604.

THE SAID ARTICLES ANALISED INTO Propoſitions, and the Propoſitions proued to be agreeable both to the written Word of God, and to the extant Confeſſions of all the neighbour Churches Chriſtianly Reformed.

THE ADVERSARIES ALSO OF NOTE, AND NAME which from the Apoſtles daies, and Primitiue Church hitherto, haue croſſed, or contradicted the ſaid Articles in generall, or any particle, or propoſition ariſing from any of them in particular, hereby are diſcouered, laid open, and confuted.

Perused, and by the lawfull authority of the Church of England, allowed to be publike.

ROM. 16. verſe 17.

I beſeech you brethren, Marke them diligently, which cauſe diuiſions, and offences, contrarie to the doctrine which yee haue receiued, and auoide them.

LONDON,
Printed by *Iohn Legatt*, and are to be ſold by *Michael Sparke* at the ſigne of the blue Bible in greene Arbor, neere the little Old-bayly. 1629.

TO THE MOST REVEREND FATHER in God, and his Right Honourable good Lord RICHARD, by the Diuine prouidence Archb. of Canterburie, and Primate of England; and Counseller to the most High and Mightie Prince, IAMES, King of Great *Britaine, France, and Ireland.*

MOST Reuerend Father in God, there is no one thing in this world that of men truely zealous and Christian, in these latter dayes of the world with greater earnestnesse hath bin desired, then that by a ioynt and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made, and divulged, containing, and expressing the sum, and substance of that Religion, which they doe both concordably teach, and vniformely maintaine.

That holy man (of happy remembrance) D. *Cranmer*, (who sometime enioyed that roome in our Church, which your Grace now worthily possesseth) in the dayes of that most godly yong Prince, *King Edward the sixt*, employed a great part of his time and studie, for the effecting of that worke; and imparted his thoughts with the most principall persons, and of *Arch. Cranmer.*

BIBL CANT ACAD

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But this prouing a worke of much difficultie, if not altogether vnpoſsible in mens eyes, eſpecially in thoſe daies, to be brought about; the next courſe, and reſolution was, that euery Kingdome, and free State, or Principalitie, which had abandoned the ſuperſtitious, and Antichriſtian Religion of the Church of Rome, and embraced the Goſpel of Chriſt, ſhould divulge a Briefe of that Religion, which among themſelues was taught, and beleeued, and whereby through the mercie of God in Chriſt, they did hope to be ſaued. Which to Gods great glory, and the ſingular benefit, and comfort of all Churches, both preſent, and to come (as the extant Harmony of all their confeſsions doth moſt ſweetely record) with no great labour was notably performed.

Vnitie of doctrine in all Churches reformed.

This worke of theirs told the Churches in thoſe daies, and doth vs, and wil informe our poſteritie; that not onely in euery particular State, and Kingdome, but alſo throughout Chriſtendome, where the Goſpel was entertained, the Primitiue and Apoſtolicall daies of the Church were againe reſtored. For the multitudes of them that did beleeue (I ſpeake both ioyntly of all, and ſeuerally of each reformed people, not of euery particular perſon, fantaſtique, falſe apoſtles, and peruerſe teachers, or profeſſors in any Church, who were not wanting euen in the Apoſtles daies) touching the maine, and fundamentall points of true Religion, were then of one heart, and of one ſoule, and did thinke, and ſpeake one thing, and liue in peace,

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eſtabliſhed in the time of peace (a notable worke of peace) like a manly, heroicall, and heauenly Captaine, vnder our Generall, Ieſus Chriſt, he reſolutely, euen with his heart blood, and in the fiery torments, afterwards confirmed in the dayes of perſecution.

A certaine learned man, (ſpeaking of the Religion heere then profeſſed, and writing vnto the Lords of our late Queenes Counſell) doth ſay, he (meaning the Papiſt his aduerſary, who charged our Church with diſcord, and diſagreements about matters of religion:) He ought (ſaid he) if he had bin able, to haue brought out the publike Confeſsion, and Articles of faith, agreed in K. *Edwards* time; and haue ſhewed any in England, that profeſsing the Goſpell, diſſenteth from the ſame. So eſteemed hee (and with him many thouſands of learned, and iudicious men) of the doctrine then ratified by authority, and profeſſed in this kingdome. *An.* 1552. *K. Edward* 6.

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pell to this realme(and this with all posible feruency of Spirit, he craued at the hands of God.) And for Lady *Elizabeth*, that he would preserue, and make her a comfort to his then comfortlesse people in England. And the Almightie and our heauenly Father both heard, and granted all, and euery of his petitions.

B. Parkhurst.

Mr. Gualter(that learned, painefull, and excellent Diuine at Tigure, dedicating his holy, and Christian Comments vpon the lesser Prophets vnto D. Parkhurst, Bishop of Norwich (who in the dayes of the forementioned Q. *Mary*, voluntarily had exiled himselfe so farre as Switzerland, for his preseruation, if it might be, vnto better times) saith of the said Parkhurst, that when he liued in Tigure, Lady *Elizabeth* was euer in his mouth: her Faith, her wisedome, her magnanimous spirit, her virgineous and chaste behauiour, he would euer celebrate with high words and commendations, and that God would gard,

Q. Elizab.

and safegard her person for the good of his people, was his daily praier: yea (saith the same Gualter) *orabant idem tecum pij omnes*, it was not your prayer onely, but all Gods people so prayed besides. And their prayers were not made in vaine. For both Queene *Mary* liued not long; and Lady *Elizabeth* was placed in the royall throne; superstition was expulsed, and true religion againe, to the singular comfort, and multiplication of Gods people in this kingdome, very solemnly restored.

True doctrine restored, an. 1558. and an vniformity of the same established, and published, an. 1562.

5. Notwithstãding, an Vniformity of doctrine to be taught, embraced, and professed, by authoritie of the Prince, and State, was not published till certaine yeeres after the Queenes attaining the kingly diademe; but then Articles of religion, to the number of thirty nine, drawne yet three yeeres afore, were commended to the consideration, and perusall of the whole Clergie of both Prouinces, in an orderly, and lawfull assembly, or Conuocation of theirs at London; and by a sweete, and vnanimous readines, therupon by them allowed. This was effected in the yeere of our Lord 1562. (the same yeere that the merciless massacre at Vassey in France was committed by the Duke of Guize; and the same very time also that all the Pro-

An. 1562.

testants

teſtants in that countrey of France, for holding and profeſſing the ſame doctrine, were ſentenced vnto death, and deſtruction by the Parliament at Paris: after which their condemnation enſued thoſe horrible, and more then ſauage murders, and ſlaughters of the Religious, and onely for their Religion, at Carraſcone, at Tholouſe, Amiens, Towres, Sens, Agen, Aurane, and many other Cities, Townes, and Villages throughout France.)

A principall contriuer of this Vniformitie in religion, and thereby Vnitie among vs, was another Predeceſſour of your Graces, euen D. *Parker* the firſt Archbiſhop of Canterbury in the ſaid Queenes dayes. *Arch. Parker.*

Hereupon *Beza* from Geneua, *Doctrina puritas viget in Anglia, purè & ſyncerè*; religion flouriſheth in England; Zanchius, from Strasborough, *Per hanc Reginam factam*, by her (meaning Q. Elizabeths) comming to the Crowne, God againe hath reſtored his doctrine, and true worſhip; and Daneus, The whole compaſſe of the world hath neuer ſeene any thing more bleſſed, nor more to be wiſhed then is her gouernment.

So now againe flouriſhed thoſe Apoſtolicall times (as I may ſay) of vnity, and Vniformity of doctrine in our Church. For then were there no contentions, nor diſſentions, nor thorny and pricking diſputations among vs, about queſtions of religion, *tantum res nobis cum ſatellitibus quibuſdam Pontificys* (as Biſhop *Iewel* ſaid) we then skirmiſhed onely with the Papiſts. As it was at the building of *Salomons* temple: ſo was it with vs then. Wee ſet vpon the building of Gods houſe (which is his Church) without din, without noyſe, and ſtirres. The aduerſaries without, heard vs, and heard of our doings abroad by the pens of the learned *Iewel*, *Nowel*, *Calfehill*, and ſuch other Architects of ours; to our ſelues we were comely as Ieruſalem; to our enemies, terrible as an armie of Banners.

6. Alſo what afore, *viz.* an. 62. they had agreed vpon, the ſame at another Aſſembly at London, an. 71. and the 13 of Q. *Elizabeth*, according to an Act of Parliament then made, the ſaid Clergie of England (the Archbiſhops and Biſhops firſt beginning, Subſcription required vnto the Booke of Art. an. 1571.

An. 1572. beginning, and giuing the example) by their ſeuerall ſubſcriptions with their owne hands, moſt readily did approoue.

Howbeit in the yeere next enſuing *ſciz.* an. 72. (a yeere many waies memorable, eſpecially for the great, and generall Maſſacre of aboue an hundred thouſand Proteſtants in France, chiefly in Paris, and the country thereabout adioyning, begun on S. Bartholmewes Eue*; for Pope *Gregories* excommunicating of Q. *Elizabeth*, for defending this doctrine, and religion, which here we ſpeake of; and thirdly, for the erecting of priuate Presbyteries now firſt in England) diuers of the inferior miniſters in, and about London, & elſe-where in this kingdome, not a little diſturbed the quiet of our ſtate, and peace: ſome of them by vntimely, and inconſiderate Admonitions, pamphlets, and Libels; others by obſtinate refuſing to ſubſcribe, as both Law did enioyne, and their Fathers in Chriſt, and ſuperios afore them had done. But theſe men ſpeedily both by learning were anſwered, and by authority cenſured, ſuſpended, or depriued.

* Bartholomæus flet quia Gallicus occubat atlas.

Vnitie of doctrine ſtill continued.

7. And yet not one of theſe Recuſants, and ſo not one of Englands Clergie, either now, or afore, did euer oppugne the receiued, publike, and Catholike doctrine of our Church, but moſt willingly approued, and applauded the ſame, as the truth of God.

For euen the admonitioners themſelues (which ſaid that they did ſtriue for true Religion; and wiſhed the Parliament euen with perfect hatred to deteſt the Church of England, whereof notwithſtanding they were members) euen they doe ſay how they (meaning the Biſhops, and their partakers) hold the ſubſtance of religion with vs, and we with them. And againe: Wee all (of vs) confeſſe one Chriſt. And their Champion doth acknowledge, that her Maieſtie hath deliuered vs from the ſpirituall Ægypt of Popery.

So that for doctrine (I meane ſtill for the maine points of doctrine) there was now a ſweete, and bleſſed concord among vs: which Vnity continued all that holy, and Reuerend Fathers, I meane Archbiſhop *Parkers* time, which was till the 17. yeere of Queene *Elizabeth*.

8. After

8. After him ſucceeded in the ſaid Archiepiſcopall chaire B. *Grindall*, a right famous, and worthy Prelate; and for religion ſo ſound, as in K. *Edwards* daies (had the Prince liued a while longer) he had bene promoted vnto the Biſhopricke of London, vpon the tranſlation of B. *Ridly* vnto Durham (for theſe things had the State then in purpoſe.) But God otherwiſe had decreed for their aduancements, as that the one of them ſhould paſſe through the fire vnto the kingdom of heauen; and the other eſcape the dangers of many ſtormes, and waters, before he came vnto any preferment at all. And ſo accordingly *Ridly* was burned, and *Grindall* baniſhed, and both of them depriued either of life, or liuing, or both; and that for one, and the ſame cauſe, and doctrine, which they had preached, and we profeſſe. *Archbiſh. Grindall.*

But the tempeſt being ouerblowne, and Q. *Elizabeth* (her ſelfe hauing likewiſe eſcaped the bloody hands of her cruell enemies, yea and Gunpowder traines, and Treaſons too, in moſt barbarous manner laid to haue blowne vp her Saint-like and ſanctified Body, and Soule, into the heauens; and all for her conſtant fauouring, and embracing this very doctrine) her Maieſtie (not forgetfull what he had endured for the cauſe of Chriſt, and his Church) aduanced this zealous Confeſſour, and tried Souldier, vnto the See firſt of London (afore deſigned him;) next of Yorke, and laſtly of Canterburie.

The care of this Archbiſhop was great to further the glory of God, but, through the enuy and malice of his ill-willers, his power was but ſmall; his place high, but himſelfe made low, through ſome diſgraces, by his potent aduerſaries: which he meekely, and patiently endured till his dying day.

6. During the time of this mans troubles, among other, two things eſpecially deſerue obſeruation: One is, the flocking of Ieſuits into the Kingdome (who afore the neuer came among vs;) the other is the inſolency, & boldnes of our home faction. The factious encreaſe, and grow confident.

The Ieſuits indicted Councils; ſummoned Synodes; enacted and reuerſed orders; and exerciſed Papall iuriſdiction among vs: we not witting, nor ſo much as dreaming of any ſuch matter.

The Brethren (for ſo did they now ſtile themſelues) in their Churches and charges would neither pray, nor ſay ſeruice, nor Baptize, nor celebrate the L. Supper; nor Marry, nor Bury, nor doe any other Eccleſiaſticall duty according to the Law, but after their owne deuiſings. And abroad (as if they had bin acquainted with the Ieſuiticall proceedings; or the Ieſuits with their practices) they had their meetings both claſsical, & Synodicall; they ſet downe decrees, reuerſed orders, elected Miniſters, exacted Subſcriptions, and executed the cenſures of ſuſpenſion, and excommunication where they thought good.

The Ieſuits had for their prouinciall, firſt *Robert Parſons*, *alias*, *Cowbuck*, then *Weſton*, and laſtly *Garnet* (which *Garnet*) continued in that office till the yeere 1605. when he was apprehended, and for moſt horrible & helliſh treaſons, as an arrant Traitor put to death in *Pauls* Churchyard the ſame yere. And the Brethren had their (I know not what) chiefe mē. All of theſe reſiding in, and about London; and in ſpeciall fauour both with the Gentiles, and vulgar people of their ſeuerall factions: and ſo continued multiplying their number and growing ſtrong, euen head-ſtrong in boldneſſe, and ſchiſme, till the dying day of this moſt graue and reuerend Archbiſhop, which was in the moneth of Iuly. 1583.

10. Some foure moneths afore whoſe death, the ſaid Brethrē, at a certaine Aſſembly of their owne appointing, among other things (as I find) decreed, that if Subſcription vnto the booke of Articles of Religion (afore meutioned, and ſtill meant) ſhould againe be vrged, the ſaid Brethren might ſubſcribe thereunto according to the Statute. Which declareth that what diuerſity, and diſagreement ſoeuer was about other matters, yet abode there ſtill a bleſſed Vnity among vs touching the foundation of Chriſtian Religion. And this was in 25. yeere of Q. *Elizabeth*.

Vnity of doctrine ſtill holdeth among vs.

An. 1583.

11. Next vnto him D. *Whitegift*, then Biſhop of Worceſter (a man deſeruedly vnto that dignity promoted, and for his manifold paines in writing, teaching, & defending the truth; his wiſedome in gouerning; and his well demeaning of himſelfe euery way, worthy the double honour which hee did

Archbiſh. Whitegift.

enioy,

enioy, or the State could aduance him vnto) from thence was tranſlated vnto the See of Canterbury.

No ſooner was he confirmed in his office, but obſeruing both the open and intolerable contempt in many places of all Church orders by authoritie preſcribed; and hearing both of many ſecret conuenticles, and vnlawfull aſſemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admiſſion vnto his charge, raiſed in Scotland, and that for the ſelfe-ſame cauſe, which by the Brethren here in England was maintained, and foreſeeing the dangers, and troubles likely to enſue (for which he ſhould giue an account, if in time he ſought not means to preuent them) he thought it his bounden duty (for the preſeruation of vnitie and puritie in religion, the preuenting of further ſchiſme, and the diſcouery of mens inclinations either vnto peace, or faction) that all, and euery Miniſter Eccleſiaſticall (hauing cure of ſoules within the Prouince of Canterbury (vnder his own hand, and by Subſcription, ſhould teſtifie his conſent both vnto the points of religion in the Conuocation, *Ann.* 62. approoued, and likewiſe vnto other Articles, neceſſary for concord ſake of all, and euery man, Miniſter eſpecially to be acknowledged: and accordingly, by due courſe of Law called then thereunto. Which was done the very firſt yeere of his remoueall, and of her Maieſty the 26. Subſcription the ſecond time called or.

This of the brethren was tearmed the woefull yeere of ſubſcription, but that they ſhould ſo doe there was no cauſe, vnleſſe they are grieued that factious ſpirits, and malecontented Miniſters, and Preachers were diſcouered, & their erroneous, and ſchiſmaticall opinions brought into light. And ſurely neuer was their ſubſcription hitherto by authority vrged in this land, but diuers new fancies (held yet for truthes, not to bee doubted of, among the brethren) were thereby detected, for Gods people to auoid as monſters: neither hath our Church loſt, by impoſing, nor the aduerſaries gained at the long runne, by refuſing Subſcription. *Ann.* 1584.

12. In the yeeres 71, and 72. when ſubſcription firſt was required, the whole land will witneſſe, that many, and ſundry

How baſely the Brethren conceiue of the doctrine by the Biſhops agreed vpon and eſtabliſhed by the Prince.

bookes(aſwell in Latin, as Engliſh)then, and afterward flew abroad. In which we read how then, and in thoſe daies, the truth of God did in a manner but peepe out(as it were)at the ſcreene;that *Cranmer*, *Parker*, *Grindall*, and all the other Martyrs,preachers,& learned men(which firſt in our age brought the light of the Goſpell into this realme,) did ſee a little, and had a glimpſe of the truth,but ouerſaw many things,which in theſe daies of the Sunſhine of the Goſpel, men of meaner gifts doe ſee; and yet may not vtter them without great danger of the Lawes (through the iniquitie of the times,) though the ſaid things now ſeene be compriſed in the booke of God,and alſo be a part of the Goſpell , yea the very Goſpell it ſelfe(ſo true are they,)and of ſuch importance,as if euery haire of our heads were a life(ſay the Brethren,)we ought to afford them in defence of theſe matters, the Articles of Religion penned , and agreed vpon by the Biſhops,and Clergie,and ratified by the Prince , and Parliament , in compariſon of theſe things now reuealed, and newly come to light, are but Childiſh and toyes.

Thus write they(as your Grace beſt knoweth,and I would haue quoted the places where they may be read, had I either not written vnto your ſelfe , or did write vnto a man vnacquainted with their bookes.)And had they here ſtayed, their words had bin able(without the more grace of God)to haue mooned the Parliament, & all the people of this land(as they haue preuailed but to much already with their too credulous Fauorites (to thinke our Church , for all the reformation wrought,and Vniformitie in doctrine eſtabliſhed,to be much awrie,and farre from the truth it ſhould profeſſe. But ſetting downe (as they haue done) and publiſhing both what the truth is,which now breaketh out, and offreth it ſelfe by their miniſterie to the view of the whole world (which afore did but peepe out at the Screene,) and what the things be,which they of meane gifts doe ſee , and our Fathers, the Martyrs , Biſhops,and Preachers,both in King *Edwards* daies,and afterwards (knowne, and acknowledged to be men of excellent parts)either did not ſee at all, or ouerſee:and what likewiſe

the

the points of doctrine newly now reuealed, their *æternum Euangelium* (which without great danger may not be preached in England, no more then the doctrine, and Articles of the Church of England may be preached at Rome; and for defence whereof they ought to afford euen their very liues, were they ſo many as the haires of euery of their heads) is, and he, they demonſtrate themſelues to be moſt childiſhly vaine, and idle in their imaginations; (which they take yet to be illuminations of the ſpirit.)

13. For all their doings, and diſcourſes (to ſay the beſt of them) are but to erect anew (which they tearme a true) miniſtery; and their Diſcipline among vs. The vncouth doctrine of the factious Brethren.

Themſelues doe ſay, The controuerſie betwixt them, and vs, is not as (the Biſhops, and their wel-willers) they would beare the world in hand, for a Cap, a Tippet, or a Surpleſſe, but for greater matters, concerning a true miniſtery, and regiment of the Church, according to the word: the one whereof, that is, a true miniſtery, they ſhall neuer haue, till Archbiſhops, and Biſhops be put downe, and all miniſters made equall: the other alſo will neuer be brought to paſſe, till Kings and Queenes doe ſubiect themſelues vnto the Church, and ſubmit their ſcepters, and throw downe their Crownes before the Church, and lick vp the duſt of the feet of the Church, and willingly abide the cenſures of the Church, that is, of the Preſbyterie. For as the Church is ſubiect vnto the ciuill magiſtrate in reſpect of his ciuil authoritie: ſo muſt the magiſtrate, the King and Queene, ſubiect themſelues, and be obedient to the iuſt, and lawfull authoritie of the Church. The ciuill magiſtrate is none officer at all of the Church. For Church-officers be *non Magnates, aut Tetrarchæ*, not gracious, or honorable Lords, but Miniſters of the Church. The Presbytery is the Church: and euery Congregation, or Church, ſhould and muſt in it haue a Presbyttery.

This is the Light, which indeede the Martyrs neuer ſaw; the Religion, which our Brethren ſtriue for; the Truth, which they may not preach; not childiſh doctrine, like the Biſhops Articles, but the wiſe Goſpell; the maine, and materiall points

of Religion, now in the dayes last of all (yea after the eight Thorow breaking of H. N. his *Euangelium regni*) reuealed, and for furtherance whereof they are to lend, and spend euen all their liues, if occasion be ministred.

14. Strange and strong delusions: First, to take these and other such assertions for Truths, and heauenly mysteries, which are but the fancies of troubled braines, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their fauourers, how they should be as readie, and prepared euen for these matters, to giue other their liuings, and to giue their liues (were they as many as the haires of (all) their heads) as *Cranmer*, *Ridly*, *Latimer* did; and *Parker*, *Grindall*, and all other Preachers would, and euery Christian man and woman should, if they bee called thereunto for the Apostolicall, and Catholique doctrine of our Church, which all Gods people doe know, and the Brethren themselues (as afore hath bin noted) doe confesse, is originally from God, and his written Word.

These, and many mo (too many here to bee recapitulated) such phantasies of theirs, or phrēsies rather, this first subscription brought first to light and (yet happy had it bin for Gods Church, and people, they had neuer bin broached.

Of the second Subscription vrged an. 84.

15. Semblably the next subscription called for by the last Archb. your L. predecessor, an. 84. discouered euen the very thoughts and desires of those Brethren before, but now stiled faithfull Brethren, which haue, and doe seeke for the Discipline, and reformation of the Church.

Many Treatises afore, but now, and diuers yeeres ensuing they flew about, and abroad like Atomies; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church officers, they name who, and how many sorts they be of them, viz. Doctors, Pastors, Gouernors, Deacons, and Widdowes, no moe, no fewer.

They say, euery Church must be furnished with a Teacher, and a Pastor, as with two Eies; with Elders, as with Feet; with Deacons, as with Hands. Euery Congregation must haue Eies, Hands,

Hands,and Feete,and yet neither all, nor at all any Congregation is to haue an Head,anſwerable to thoſe Feet,Hands,and Eyes.

The Doctor,by their doctrine,muſt bee a diſtinct miniſter from the paſtor,and onely teach true doctrine,and neither exhort, nor apply his doctrine according to the times, and his auditory, nor miniſter the Sacraments. For theſe things the paſtor is to perform. Which paſtor alſo, whenſoeuer he adminiſtreth the Sacraments, muſt neceſſarily make a ſermon, or elſe he committeth Sacriledge.

And concerning diſcipline, by their doctrine, euery Congregation muſt haue abſolute authority,to admoniſh, to cenſure, to excommunicate, and to anathematize all offending perſons,yea euen Kings, & Princes, if they be of the Congregation. And no Prince but muſt be of ſome pariſh, and vnder one Presbytery or other alwaies. Where this power is not,in their iudgements,one of the tokens of a true Church is wanting. For this Diſcipline with them is a mark of the Church, and numbred among the Articles of their Faith.

16. This(ſay they)is the great cauſe,the holy cauſe,which they wil neuer leaue ſuing for,though there ſhould be a thouſand Parliaments in their daies,vntill either they obtaine it,or bring the Lord in vengeance and blood againſt the State and the whole land,for repelling the ſame. The Diſcipline is Gods holy yoke,Gods ſcepter; the kingdome and throne of Chriſt. The Brethrēs diuine conceipts of their Diſcipline.

Our controuerſie(ſay they)whether Ieſus Chriſt ſhall bee King, or no. Againe,the end of all our trauaile is,to build vp the walles of Ieruſalem, and to ſet vp the Throne of Ieſus Chriſt, our heauenly King,in the middes thereof; the aduancing whereof is a teſtimony vnto vs,that we ſhal haue part in that glory,which ſhall be reuealed hereafter.

So learne we now from their ſaid bookes, learned and demonſtratiue diſcourſes (which the Fathers, and our forefathers neuer ſaw, nor had learned) both that their Diſcipline eſtabliſhed and exerciſed,is a viſible marke of a true Church; and to deſire the adnancement of the ſame, an inuiſible token of an elect childe of God: ſo as neither is that a Church, at leaſt

leaſt no true Church, where their Diſcipline is not; neither they but titular Chriſtians, no true Chriſtians indeede, which either ſigh, or ſeeke not to haue it eſtabliſhed, and Presbyteries in euery pariſh to be aduanced.

17. The Articles of our religion (concluded vpon by the reuerend Clergie of our Church) with theſe learned, and all-ſeeing Brethren, are but the Biſhops decrees, the Articles of the Conuocation houſe; and reueale ſome little truth: but theſe wiſe Brethren (ſo faithfull haue they bin betweene God, and his Church) they haue not failed to ſhew vs the whole counſell of God.

The Br. renue and continue their baſe conceits of the publike Art of our religiō, in compariſon of their new Goſpel.

And yet theſe faithfull Brethren, either through forgetfulneſſe, or frailty, (or which I rather think) forced thereunto by the power of truth, doe plainely confeſſe, that thoſe very decrees of our Biſhops, and Articles of the conuocation-houſe, euen that little, little part of the Goſpell, which the ſaid Biſhops, and Martyrs brought to light, and hath enlightned the whole realme, containeth the very fundamentall points of Chriſtianitie.

Whereof I ſtill gather, that had their newly reuealed, tearmed learned Diſcourſes, & Doctrines touching Diſcipline, & their Presbyteries (howſoeuer with goodly, & glorious titles, to rauiſh poore hearts with the deſire thereof, brandiſhed, and ſet out) neuer bin diuulged, or preached, we may be ſaued; but without knowing and beleeuing, the Articles or doctrine of our Church (which yet is not ours, but Gods) there is no ſalua tion ordinarily to be looked for, of any man: ſo true, & of ſuch neceſſitie is this; ſo impertinent, and vnneedfull the other.

18. *Octogeſimus octauus mirabilis annus:* it was prophecied to be a wonderfull yeere, long afore it came, and will neuer be forgotten now it is paſt.

An. 1588. *Q. Elizabeth* oppoſeth her authoritie againſt the Br. their bookes, and writings.

Among the things for which the yeere 88. is famous, one and not of leaſt regard, is; that afore it expired, theſe bookes of the brethren, by a Proclamation from Q. *Elizabeth*, were denounced Schiſmaticall, and ſeditious; and the doctrine in them contained, erronious, tending to perſwade, and bring in a monſtrous, and apparent dangerous Innouation within her dominions,

dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vſe. And therfore the ſaid bookes were commanded to be brought in, and deliuered into the hands of authority; and ſpeciall charge giuen, that no moe of that nature ſhould come abroad, or bee printed.

Whereby (ſo much as in that bleſſed Queene, whoſe name with eternall honour ſhall be recorded) theſe new fancies of the brethren were hiſſed, and exploded out of this Chriſtian kingdome; and the articles, or publike doctrine of our Church confirmed, countenanced, and by the royall prerogatiue of that peereleſſe Prince, more ſtrongly ratified, and commended to her awefull and good ſubiects then afore.

19. The zeale of learned, and godly men herevpon was inflamed, and their courage ſo increaſed, as whereas afore this time but one or two, or a very few (the firſt whereof was your L. immediate Predeceſſor, whoſe memory be alwaies honorable among the Saints) did encounter the Brethren and oppugned their fancies: now an armie of moſt valourous, and reſolute Champions, and Challengers roſe vp, which then, & diuers yeeres enſuing (among whom as your Grace was the firſt in time which gaue the onſet: ſo are you to be reckoned with the firſt, and beſt for zeale, wiſedome, & learning) did conflict with theſe Brethren, defended the Prelacie, ſtood for the Prince, & State, put the new Doctors to the foile, proſtigated the Elders, ſet vpon the Presbyterie, and ſo battered the new Diſcipline, as hitherto they could neuer, nor hereafter ſhall euer fortifie, and repaire the decaies thereof.

Moſt learned and worthy men ſet themſelues againſt the Br. and the Presbyterian diſcipline

20. Notwithſtanding what the brethren wãted in ſtrength and learning, they had in wilynes, and though they loſt much one way in the general, and main point of their diſcipline, yet recouered they not a little aduantage another way, by an odde and new deuice of theirs, in a ſpeciall article of their claſsicall inſtructions:

A Stratagem of the Br.

For while theſe Worthies of our Church were employing their engins, & forces, partly in defending the preſent gouernment Eccleſiaſticall, partly in aſſaulting the Presbyterie and

new Discipline, euen at that very instant the Brethren (knowing themselues too weake either to ouerthrow our holds, and that which wee hold, or to maintaine their owne) they aban-
Ann. 1595. doned quite the Bulwarkes which they had raised, and gaue out were impregnable, suffering vs to beate them downe, without any, or very small resistance: and yet not carelesse of their affaires, left not the warres for all that, but from an odde corner, and after a new fashion, which we little thought of (such was the cunning) set vpon vs afresh againe, by dispersing in printed bookes (which for tenne yeers space before they had bin in hammering among themselues to make them complete) their Sabbath speculations, and Presbyterian (that is more then either Kingly, or Popely) directions for the obseruation of the Lords day.

This Stratagem of theirs was not obserued then, neither (I feare me) is regarded as it should be yet: and yet did, and since hath, and doubtlesse in time to come, if it be not timely seene vnto, with vnsound opinions, and paradoxes will so poyson many, as the whole Church, and Common-weale wil finde the danger, and inconuenience of them (so plausible are they to men either popularly religious or preposterously, and iniudiciously zealous.)

Certaine fruits, and effects of the Sab. doctrine published by consent of the Brethren.

21. In this their sallie (as I said before) they set not vpon the Bishops and their calling, their Chancelors, &. (as Popish, and Antichristian) they let them alone, seeing and knowing they are too wel backt for them to subuert: but (which are of great, all; and almost of the same antiquity with Bishops diuers of them, and I had almost said as necessary) they ruinate, and at one blow beate downe all times and daies, by iust authoritie destined to religious, and holy vses, besides the Lords day, saying plainely, & in peremptory words, that the Church hath none authority, ordinarily, or from yeere to yeere perpetually to sanctifie any other day to those vses, but onely the Lords day.

They build not Presbyteries expressedly (though vnder hand, if it be well marked, they doe erect them in their exercises of the Sabbath:) but they set vp a new Idol, their Saint

Sabbath

Sabbath (earſt in the daies of Popiſh blindneſſe S. Sunday) in the middes, and minds of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licencioufnes, libertie, and prophanenеſſe on the Holy daies (which is readily, and greedily, apprehended of all ſorts of people euery where, eſpecially of their fauorites) to the high diſhonour of God, decay of deuotion, hinderance of Chriſtian knowledge and wiſedome in all ſorts, eſpecially in the vulgar multitude, and poore ſeruants, aduantage of the common enemies, and groſſe contempt of the neceſſarie, and laudable orders of our Church. By the latter they haue introduced a new, & more then either Iewiſh, or Popiſh ſuperſtitiō into the land, to no ſmall blemiſh of our Chriſtian profeſsion, and ſcandall of the true ſeruants of God, and therewith doctrine moſt erroneous, dangerous, and Antichriſtian.

22. Their doctrine ſummarily may be reduced vnto theſe two heads, whereof the one is, that the Lords day (euen as the old Sabbath was of the Iewes) muſt neceſſarily be kept, and ſolemnized of all and euery Chriſtian, vnder the paine of eternall condemnation both of body, and ſoule. The ſumme of the Sab. doctrine broached by the Brethren.

The other, that vnder the ſame penalty it muſt bee kept from the higheſt to the loweſt, both of King, and people, in ſort and manner as theſe Brethren among themſelues haue deuiſed, decreed, and preſcribed.

The former of theſe is like that of the falſe apoſtles which came from Iudea vnto Antioch, and taught the Brethren, that vnleſſe they were circumciſed after the manner of *Moſes*, they could not be ſaued. Whom the Apoſtles, *Paul* and *Barnabas* firſt, and afterwards *Peter*, *Iames*, and the reſt at Ieruſalem both zealouſly did reſiſt, and in their Synod, or conuocation powerfully ſuppreſſe.

The latter, as bad as that, hath bin the mother of many hereticall aſſertions, and horrible concluſions.

I haue read (and many there be aliue which will iuſtifie it,) how it was preached in a Market towne in Oxfordſhire, that to doe any ſeruile worke, or buſineſſe on the Lords day, is as great a ſinne, as to kill a man, or to commit adulterie. It was

preached in Sommerſet-ſhire, that to throw a bowle on the Sabbath day, is as great a ſinne, as to kill a man. It was preached in Norfolke, that to make a Feaſt, or wedding dinner on the Lords day, is as great a ſin, as for a Father to take a knife and cut his childs throate. It was preached in Suffolke (I can name the man, and I was preſent when he was conuented before his Ordinary for preaching the ſame) that to ring moe Bels then one vpon the Lords day to call the people vnto Church, is as great a ſinne as to commit murder.

When theſe things I read, and heard, mine heart was ſtrucken with an horror, and ſo is it ſtill, when I doe but thinke of them, and calling into minde the Sabbath doctrine, at London Printed for *I. Porter* and *T. Man. An.* 95. which I had read afore (wherein very many things are to this effect) I preſently ſmelt both whoſe diſciples all thoſe preachers are; and that the ſaid doctrine had taken deep impreſſion in mens hearts, and was diſperſed (while our watchmen were otherwiſe buſied, if not aſleepe) ouer the whole kingdome.

The Br. doctrine of the Sabbath called in by authority, and forbidden any more to bee printed.

23. It is a comfort vnto my ſoule, and will be till my dying houre, that I haue beene the man, and the meanes that that Sabbatarian errours & impieties are brought into light, and knowledge of the State, whereby whatſoeuer elſe, ſure I am, this good hath enſued, namely, that the ſaid bookes of the Sabbath (comprehending the aboue mentioned, and many moe ſuch fearefull, and hæreticall aſſertions) hath beene both called in, and forbidden any more to be printed, and made common. Your Graces predeceſſor, Archb. *Whitegift*, by his letters, and Officers at Synods, and viſitations *An.* 99. did the one: and Sir *Iohn Popham*, L. chiefe Iuſtice of England, at Burie S. Edmonds in Suff. *Ann.* 1600. did the other.

Ann. 1559. 1600.

And both theſe moſt reuerend, ſage, and honorable Perſonages by their cenſures haue declared (if men will take admonition) that the Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our Church, nor with the lawes, & orders of this kingdome; diſturbeth the peace both of the Common-weale, and Church; and tendeth vnto Schiſme in the one, and Sedition in the other: and therefore neither to be backt,

backt, nor bolſtred by any good Subiect, whether hee be Church, or Common-weale man.

24. Thus haue errors, and noyſome doctrines (like byles, and Botches) euer, and anon riſen vp (to the ouerthrow of our Churches health, and ſafety if it might be) but yet (ſuch hath beene the Phiſick of our diſcipline,) as what by launcing, purging, and other good meanes vſed, the Body ſtill hath beene vpholden, and preſerued from time to time. Purity of doctrine all Q. *Eliz.* raigne maintained in England.

And well may errors (like groſſe humors, and tumors) continue among vs (as neuer Church was, or will be quite without them while it is militant heere vpon earth:) yet are they not of the ſubſtance at all of our Religion, or any part of our Churches Doctrine (no more then ill humors, which be in, are of the Body; or dregs in a Veſſell of wine, be any part either of the Veſſell, or Wine) which remaineth, as at the firſt, moſt ſound, and vncorrupted; and ſo continued euen vntill the dying day of that moſt illuſtrious, and religious Princeſſe Queene *Elizabeth*.

The very Brethren themſelues doe write, that,

In regard of the common grounds of Religion, and of the Miniſtery, Wee are all one. We are all of one Faith, one Baptiſme, one Body, one Spirit, haue all one Father, one Lord; and be all of one Heart againſt all wickednes, ſuperſtition, idolatry, hereſie; and we ſeeke with one Chriſtian deſire, the aduancement of the pure Religion, worſhip, & Honour of God. *Ann.* 1601.

We are Miniſters of the Word by one order; we adminiſter prayers and Sacraments, by one forme; we preach one Faith; and ſubſtance of doctrine. And we praiſe God heartily that the true Faith, by which we may be ſaued, and the true doctrine of the Sacraments, and the pure Worſhip of God, is truly taught, and that by publike authority, and retained in the booke of Articles; Hitherto the ſaid Brethren. And this was their verdict of our Churches doctrine in the laſt yeere ſaue one of Q. *Elizabeths* raigne; then which nothing was euer more truly ſaid, or written. And this Vnitie, and puritie of doctrine ſhe left with vs when ſhe departed this world.

25. Now

K. Iames. After *Elizabeth*, raigned Noble *Iames*,

Ann. 1603. Who found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at vnitie; and that Vnitie, in Veritie, and that Veritie confirmed by publike, and regall approbation.

K. Iames abused and troubled with false informations, & petitions of the Brethren.

These ecclesiasticall ministers therefore (though a thousand for number) whoat his Maiesties first comming into this kingdome either complained vnto his Highnesse of (I know not what) errors, and imperfections in our Church, euen in points of doctrine (as if she erred in matters of Faith;) or desired that an Vniformity of doctrine might be prescribed (as if the same had not alreadie beene done to his hands;) or (as weary belike of the olde, by Queene *Elizabeth* countenanced, and continued) desired his Maiestie to take them out a new Lesson (as did the 71. Brethren of Suffolke) are not to beliked.

Neither can we extoll the goodnes of our God sufficiently toward our King, and vs all, for inspiring his royall heart with holy wisedome to discerne these vnstayed, and troublesome spirits; and inabling his Highnes with power, and graces from aboue, to decree orders, and directions for the generall benefit, and peace of the whole Church; neither suffered hee his eyes to sleepe, nor his eye-lids to slumber, nor the temples of his head to take any rest, till he had set them downe (afore all other, though neuer so important, and weightie affaires of the Crowne, and Kingdome.

K. Iames patronizeth the doctrine and religion countenanced by *Q. Eliz.*

26. My selfe haue read, and thousand thousands, with an hundred thousand of his Subiects besides, haue either read, or heard of Proclamations after proclamations (to the number of sixe, or seuen at the least) of bookes, and open speeches of his Maiestie, vttered in the Parliament house (and all of them made vulgar within a yeere & little more, after his happy ingresse into this kingdome) & taking the administration of this most famous, & nourishing Empire vpon himselfe (whereby the doctrine in this land allowed, and publikely graced and imbraced

imbraced of all ſorts at his entrance into the Realme) hath bin not onely acknowledged to be agreeable to Gods Word ſincere, and the very ſame, which both his Highneſſe, and the whole Church, and kingdome of *Scotland*, yea and the primitiue Church profeſſed; but alſo by his authoritie regall, and paramont (as one of the maine pillers, ſupporting his Eſtate) ratified to continue; and all hope either of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatſoeuer, oppoſite, or any way thwarting the Faith, and confeſsiou of the Church of England, in moſt plaine, pithy and peremptory words, and ſpeeches, cut off.

The yeere 92. was not more famous for the Vniformity of doctrine in religion then concluded, then the yeere 604. is memorable, & will be for ſeconding the ſame: neither got the Clergie in thoſe daies more credit in compoſing the Articles of our Vnitie in Faith, then did the laſt Conuocation (wherat your Grace, then Biſhop of London, was preſent and Preſident) in ratifying the Acts, and Articles of their Anteceſſors; neither was Q. *Elizabeth* more honoured in eſtabliſhing them at the firſt, then is our K. *Iames* renowned, and more and more will be for approouing vnder the great Seale of England, the late, and laſt Conſtitutions, and Canons eccleſiaſticall. Domini incarnati. *An.* 1604.

27. Whereby no perſon ſhall hereafter bee receiued into the miniſtery, nor neither by Inſtitution, or Collation admitted to any eccleſiaſticall liuing, nor ſuffered to preach, to catechize, or to be Lecturer, or Reader of Diuinitie in either Vniuerſitie, or in any Chthedrall, or Collegiat Church, Citie, or Market towne, Pariſh Church, Chappell, or in any other place in this realme, except, &c. and except he ſhall firſt ſubſcribe to theſe three Articles, &c. Wherof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licenced to preach, read Lecture, or Catechize, comming to reſide in any Dioceſſe, ſhall be permitted there to preach, reade lecture, catechize or miniſter the Sacraments, or to execute any other eccleſiaſticall function (by what authority ſoeuer he be thereunto admitted) vnleſſe he firſt conſent, and ſubſcribe to the three Articles. Subſcription, the third time vrged.

Neither

Neither ſhall any man teach either in publike ſchoole or in priuate houſe, except hee ſhall firſt ſubſcribe to the firſt, and the third Articles ſimply, &c.

Neither ſhall any man be admitted a Chancellor, Commiſſarie, or officiall, to exerciſe any eccleſiaſticall iuriſdiction, except, &c. and ſhal ſubſcribe to the Articles of Religion, agreed vpon in the Conuocation in the yeere 1562. &c.

And likewiſe all Chancellours, Commiſſaries, Regiſters, and all other that doe now poſſeſſe, or execute any places of eccleſiaſticall iurſdiction, or ſeruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom, or where they execute their offices, take the ſame Oathes, and ſubſcribe, as before is ſaid; or vpon refuſall ſo to doe, ſhall be ſuſpended from the execution of their Offices, vntill they ſhall take the ſaid Oaths, and ſubſcribe as aforeſaid.

Of the ſubſcription called for.

28. In which Conſtitutions the wiſedome of his Highneſſe ſheweth it ſelfe to be excellent, who indeed (as exceeding neceſſary, both for the retaine of peace in the Church; and preuenting of new doctrine, curious ſpeculations, and offences, which otherwiſe daily would ſpring vp, and intolerably encreaſe) calleth for Subſcription, in teſtimony of mens cordiall conſent vnto the receiued doctrine of our Church but exacteth not their Oathes, as ſome do; much leſſe Oathes, Vowes and Subſcription too, (but onely in a particular reſpect, and that of a very few in publike office) as our neighbours haue done.

Againe, he requireth Subſcription, but not of ciuill magiſtrates; not of the Commons (as elſe-where ſome doe;) not of euery man, yea of women, aſwel as of men (as did the perſecuted Church at *Frankeford* in Q. *Maries* daies) not of Noble, Gentlemen and Courtiers, as in Scotland was enacted in our Kings minority;) but only of eccleſiaſtical Miniſters, Teachers and ſpirituall Officers, or of thoſe which would be ſuch, & ſo doe the reformed Churches in France, and Germany at this very day.

Laſt of all, his Maieſtie calleth for Subſcription vnto Articles

cles of Religion, but they are not either Articles of his owne lately deuiſed; or the old newly turkened: but the very Articles agreed vpon by the Archbiſhops and Biſhops of both Prouinces, and the whole Clergie in the Conuocation holden at London, and that in the yeere of our Lord God, 1562. [a] and vnto none other; euen the ſame Articles, for number thirtie nine [b], no moe, no fewer; and for words, ſillables, and letters, the very ſame, vnaugmented, vndiminiſhed, vnaltered.

[a] Can. 2. 127.
[b] Ibid.

29. And being the ſame, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or new leſſons, but holdeth ſtedfaſtly, and conſcionably that truth, which by the Martyrs, and other Miniſters in this laſt age of the world hath bin reſtored vnto this kingdome; and is grounded vpon Gods written Word, the onely foundation of our Faith.

The Church of England ſettled, and conſtant in her Religion.

And being the ſame, all men againe may ſee that we are ſtill at Vnitie both among our ſelues at home, and with the neighbour Churches abroad in all matters of chiefeſt importance, and fundamentall points of religion, though our aduerſaries, the Papiſts, would faine beate the contrary into the common peoples heads.

And being the ſame, there is now (as alſo from the firſt reſtauration of the Goſpell among vs there hath beene) an Vniformitie likewiſe of doctrine by authoritie eſtabliſhed, which at the Kings firſt arriuall among vs, was ſo much deſired by the Brethren.

And finally being the ſame, let vs not doubt, but perſwade our ſelues, that we ſhal find the Antichriſtian Church of Rome too the ſame, which for the ſame doctrine, and for none other cauſe, perſecuteth all Chriſtian Churches, but ours of England eſpecially, with ſword, fire, and power in moſt horrible, yea and helliſh manner: the effect of whoſe hatred againſt vs, as we haue often ſeene: ſo eſpecially had we felt the ſame the next yeere after our Kings ratification of theſe Articles, had not our euer mercifull God moſt miraculouſly detected both the Treaſon, and Traitors. For which his fauours his holy *Ann. 1605.*

¶ ¶ ¶ ¶ Name

Name be glorified of vs, and our posteritie, throughout all generations.

The Brethren no changings.

36. So our Church is the same. But the Brethren, the faithfull and godly Brethren too the same now, which they haue also beene. If they be, then will they not denie (which *An.*72. they writ) that We hold the substance of religion with them; nor which *An.*602. they published, and is afore remembred) that the true Faith by which we may bee saued, and the true doctrine of the Sacraments, and the pure worship of God be truely taught, and that by publike authoritie and retained in the booke of Articles. And in this Confession I pray God they may constantly persеuere.

Howbeit euen these men (which in a generalitie doe allow the doctrine of our Church) being called by authoritie to acknowledge their assent vnto euery Article thereof in particular, they doe not a little debase the estimation of this doctrine of ours, and shew themselues but too apparent, and professed dissentors from the same. And though all of them doe, and will approue some: yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings supremacy they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 36. agreed vpon in this Conuocation at London *an.*62. they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may bee allowed, nothough a man should be depriued from his ministery for it (say the said Brethren in a certain Classicall decree of theirs.) The late Polititian is not afraid to moue the high, and most honorable Court of Parliament, that Impropriation may bee let to Ferme vnto incumbent ministers, viz. which faithfully preach in the Churches the true doctrine of the Gospell, according to the Articles of religion, concerning faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, concerning either

either Conformitie in externall, and ceremoniall matters; or Vniformitie in other points of doctrine contained in that booke, ſhould not be partakers of that benefit, or of Benefices Impropriate.

31. If it be demanded, what the cauſes may be, why they will vnto ſome, but will not vnto all; or why they will vnto thoſe Articles which concerne Faith and the Sacraments, but will not vnto the reſt ſubſcribe? The reaſons whereof be two, whereof

Why the Br. will ſubſcribe vnto ſome, but not vnto all the Articles.

The one is, for that in their opinion, there is no Law to compell them to ſubſcribe vnto all: For (ſay the brethren reſiant I know not where,) Wee haue alwaies beene readie to ſubſcribe to the Articles of Religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Alſo the Brethren in Deuonſhire, and Cornewall: We are ready (ſay they) to ſubſcribe to the third (which concerneth the Booke of Articles of Religion) ſo farre as wee are bound by Statute, concerning the ſame, *viz.* as they concerne the doctrine of the Sacraments, and the confeſsion of the true faith. And the 22. London Brethren tell King *Iames* to his head, how the Subſcription which he calleth for, is more then the Law requireth.

Their other reaſon is, becauſe (as the Lincolnſhire doe ſay) ſundry (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods Word.

32. If theſe things be true which they doe alleadge, ſurely then are thoſe men to be chronicled for the Faithfull, the godly, and innocent Brethren indeede, whom neither preſent Benefices can allure; nor the angry countenance, and diſpleaſure of a king, euen of the puiſſant, & powerfull King of great Brittaine, can force to doe any thing at his becke, and pleaſure, either againſt Law, or for which there is no law; and who had rather to forgoe all their earthly commodities and liuings, yea and to goe from their charges, and miniſterie, and to expoſe themſelues, their wiues and children, to the miſeries of this world (grieuous for our fleſh and bloud to endure,) then to approue any thing for true, and ſound by their hands, which is

oppoſite, or not agreeable to the reuealed will, and Scriptures of God.

But if theſe allegations of theirs be but weake, and ſinfull ſurmiſes, or rather apparantly moſt falſe, ſcandalous, and ſlanderous imputations to their Prince, their mother Church, and this State, then doubtleſſe, as they euen Chriſtians now liuing cannot but take them: ſo the ages to come will euerlaſtingly note, and cenſure them both for diſloyall Subiects that ſo traduce a truly, and moſt Chriſtianly religious King, ill deſeruing children, that ſo abuſe their honorable, and reuerend Fathers, and ſuperiours of State, and authoritie: turbulent ſpirits, not peaceable men, which raiſe ſuch broiles, troubles, and diuiſions in the Church and kingdome (the iſſues whereof no tongue can foretell, and are fearefull being thought of) without cauſe: and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and ſlanders, and the very authors and fautors of horrible confuſion, and faction in Gods Church, whoſe peace they ſhould ſeeke, and promote euen with their deareſt blood.

33. Since the Statute for Vniformity in rites and doctrine was firſt enacted, moe then 35. yeeres haue paſſed, in all which ſpace, neither the Brethren now being, nor the Brethren afore them liuing, haue hitherto ſhewne, of the 59. Articles, for names and titles, Which, for number, How many the Articles bee which Eccleſiaſticall Miniſters neceſſarily muſt, how many which they may not, or neede not, vnleſſe they liſt, ſubſcribe vnto (which I am ſure they, or ſome of them, at one time, or other would haue expreſſed) had the Law fauoured their recuſancie, and they bin able to haue iuſtified their Maxime, which is, That they are not compelleable by ſubſcription to approoue them all. Againe, ſince the firſt eſtabliſhment of that Statute Law, the moſt reuerend Fathers, and truly reformed Miniſters of this Church (ſound for iudgement, profound, for learning, zealous, for affection; ſincere, for religion; faithfull, in their Churches: painefull, in their charges: more profitable many waies: of as tender conſciences euery way, as any of theſe Brethren combined), according both to their bounden

bounden duties, and (as they are perſwaded) to the very purport, and true intent of the ſaid Statute, haue alwaies both with their mouthes acknowledged, and with their pennes approued the 39. Articles of our religion for truthes not to be doubted of, and godly.

Yea, and the Brethren too themſelues (which now ſo ſcrupulouſly, when they are orderly called thereunto, doe hold backe their hands, and will ſubſcribe but choiſely vnto ſome of them) euen they with their mouthes (which is equiualent, and all one) haue, & that according to the Statute (or elſe their liuings be void) vpon the firſt entrance into all, and ſinguler their eccleſiaſticall benefices, openly both read, and teſtified their conſent vnto the ſaid Articles, for number euen nine and thirty, acknowledging them, I ſay, all of them to be agreeable to Gods word: whereof the people in their ſeuerall charges be readie witneſſes to teſtifie ſo much before God and the world.

34. Againe, of theſe Brethren (that will ſubſcribe but vnto which they pleaſe of theſe Articles) there be ſome who faine would beate into mens heads, if they could tell how to make it credible,) that the Doctrine of our Church is altred from that it was in the raigne of Q. *Eli.* But this aſſertion being too groſſe, egregiouſly vntrue, & no waies iuſtifiable, they ſecondly giue out, and report (ſo induſtrious bee they to inuent new ſhifts to cloak their ineterate, and rooted pertinacy) how the purpoſe, if not doctrine of our Church is of late altered from that it was. And therefore though they can be well content to allow of the old doctrine, and ancient intention: yet vnto the old doctrine, and new Intention of our Church, they cannot ſubſcribe, might they either gaine much, or loſe whatſoeuer they haue thereby. Beſides, this new Intendement, contrary to the old purpoſe, if not doctrine of our Church, is become now the maine, & principal obſtacle, why they cannot ſubſcribe vnto the booke of Common prayer, and booke of Ordination, as earſt they (ſome of them) foure times haue done, when aſwell Intention, as Doctrine of our Church, was pure and holy.

A late deuice of the Br. to ſhunne ſubſcription.

Laſtly, they ſeeme not obſcurely to intimate vnto the State, that were they ſure, or might bee aſſured, that the purpoſe of

our Church were the ſame which it was, neither varied from the doctrine; they would be preſt, and as ready, euen foure, if not forty times moe, to ſubſcribe vnto the forementioned bookes of Common prayer, and of ordination, as aforetimes they did, when they were out of doubt the Intention of our Church was correſpondent to her Doctrine, that it was ſound and good. I haue foure times ſubſcribed (ſaith a Brother) to the booke of Common prayer with limitation, and reference of all things therein contained (not vnto the purpoſe onely, or doctrine onely,) but vnto the purpoſe, and doctrine of the Church of England. Yet cannot the ſame man with a good conſcience ſo much as once more ſubſcribe (which formerly, and that with a good conſcience had ſubſcribed foure times.) His reaſon is, Becauſe the purpoſe, if not doctrine of our Church, (to which he referred his ſubſcription) appeareth to him, by the late Canons, booke of conference, and ſome ſpeeches of men in great place, and others, to be varied ſomewhat from that which he before (not without reaſon) took it to be.

The purpoſe, and Doctrine of our Church continue the ſame.

35. The purpoſe of our Church is beſt knowne by the doctrine which ſhe doth profeſſe; the Doctrine by the 39. Articles eſtabliſhed by Act of Parliament; the Articles by the words, whereby they are expreſſed; and other purpoſe then the publike Doctrine doth miniſter; and other Doctrine then in the ſaid Articles is contained, our Church neither hath, nor holdeth; and other ſenſe they cannot yeeld, then their words do impart. The words be the ſame, and none other, then earſt, and firſt they were. And therefore the ſenſe the ſame; the Articles the ſame; the Doctrine the ſame; and the purpoſe, and Intention of our Church ſtill one, and the ſame.

If then the pnrpoſe be knowne by her Doctrine, and Articles; and the true ſence by their very words: needs muſt the purpoſe of our Church be the ſame, becauſe her Doctrine, and Articles for number, words, ſyllables, and letters, and euery way be the very ſame.

And ſo our Churches intention in her publike Doctrine, and Articles reuealed, being good at the firſt, it is ſo ſtill. For her purpoſe (continuing one and the ſame) cannot be ill at the laſt,

laſt, which was good (and ſo beleeued, and acknowledged, euen by the Brothers ſubſcription) at the firſt; or good in good Queene *Elizabeth*, and ill, in illuſtrious King *Iames* his dayes.

36. If the premiſſes ſufficiently explane not the conſtancy of our Churches purpoſe in profeſſing religion ſincerely, then caſt we our eyes vpon the Propoſitions, which ſhee publikely maintaineth; and if we finde them the ſame which euer they haue beeue, then needs we not doubt (the Brethren themſelues being Iudges) but the Articles againe, their fence, the Doctrine, purpoſe, and Intention of the Church of England (the Propoſition interpreting, as it were, the ſaid Articles) is the very ſame it euer was. Neither the Doctrine, nor purpoſe of our Church altered.

Now that Propoſitions (pregnantly, and rightly gathered, and ariſing from the articles) be the ſame, & for ſubſtance vnaltered (though vpon good conſiderations, ſome few bee added to the former;) and all of them approued for true, and Chriſtian, by the lawful, and publike allowance of our Church, the booke here enſuing plainely will declare, and ſo demonſtrate withall not the Doctrine onely, but intention alſo of our Church, to be the ſame, and not changed: and being vnchanged, the bookes then of common prayer, and of ordination too, conſidered in the purpoſe and intention of the Church of England, and reduced to the Propoſitions (as the Brethren would haue them) be well allowed, and authentically approued; and the ſaid brethren with as good conſcience now againe, and afreſh may ſubſcribe vnto all the Articles, euen concerning the Booke of common prayer, and of ordination, aſwell as of the Kings ſupremacy, and of Religion, as afore, often, and alwaies they did.

37. For my ſelfe (moſt reuerend Father in God) what my thoughts bee of the religion in this realme at this inſtant profeſſed, and of all theſe Articles, if the premiſſes doe not, that which here followeth will ſufficiently demonſtrate. Twentie, yea 22 yeeres agoe, voluntarily of mine owne accord, and altogether vnconſtrained, I publiſhed my ſubſcription vnto them, my Faith is not either ſhaken, or altred, but what it then was,

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it ſtill is: yeeres haue made thoſe haires of mine gray, which were not; and time, much reading, and experience in theologicall conflicts and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denied, nothing gainesaid, which afore I deliuered.

The Propoſitions are (and yet not many) moe; the method altered, quotations, added, both for the ſatisfaction of ſome learned, and iudicious friends of mine, requeſting it at mine hands, and for the benefit both of the common, and vnlearned, and of the ſtudious, and learned Reader.

The whole worke expreſſeth aſwell my deteſtation, and renunciation of all aduerſaries and errors, oppoſite, croſſing, or contradicting the doctrine profeſſed by vs, and protected by our King, or any Article, or particle of truth of our Religion; as my approbation of that truth which in our Church by wholeſome Statutes and Ordinances, is confirmed.

There is not an heretike or Schiſmatike (to ſpeake of) of any ſpeciall marke, that from the Apoſtles time hitherto, hath diſcouered himſelfe, and his opinions vulgarly in writing, or in print againſt our doctrine, but this hereſie, fancy, or phrenſie may be here ſeene againſt one propoſition or other. The Sects and Sect-maſters aduerſaries vnto vs either in the matter, or maine points of our doctrine, or Diſcipline; to one of our Articles, or other; wholly, or in part, which here be diſcouered to be taken heed of, and auoided, are many hundreds.

38. This, and whatſoeuer elſe here done, either to the confirmation of the truth, or deteſtation of hereſies and errors, I doe very meekely preſent vnto your Grace, as after God, and our King, beſt meriting the patronage thereof.

My ſelfe am much, the whole Church of England much more bound vnto your Lordſhip; yea not wee onely now liuing, but our ſucceſſors alſo, and poſterity ſhall haue cauſe in all ages, while the world ſhall continue, to magnifie almighty God, for the ineſtimable benefits, which we haue and ſhall reciue from your ſelfe, and your late Predeceſſors D. *Whitegift*, *Grindall*, *Parker*, *Cranmer*, (of famous and honorable remembrance)

brance) Biſhops of our Church, Archbiſhops of the See of Canterbury; for this vniforme doctrine by ſome of your Lordſhips drawne, and penned, by all of you allowed; defended: and (as agreeable to the Faith of the very Apoſtles of Chriſt, and of the ancient Fathers, correſpondent to the Confeſſions of all reformed Churches in Chriſtendome, and contrariant in no point vnto Gods holy, and written word,) commended vnto vs both by your authority, and Subſcriptions.

Now the all-mercifull God, and heauenly Father, which ſo inſpired them, and your Lordſhip with wiſedome from aboue, and inabled you all to diſcerne truth from falſhood, and ſound religion from Atheiſme, idolatry and errors, vouchſafe of his infinite goodneſſe to encreaſe his grace more and more vpon your Grace, to his owne glory, the Churches benefit, and your owne euerlaſting comfort.

And the ſame God, which both mercifully hath brought, and miraculouſly againſt all helliſh, and diueliſh practices of his and our enemies, continued the light of his truth among vs, giue vs all grace with one heart and conſent, not onely to embrace the ſame, but alſo to walke, and carry our ſelues, as it beſeemeth the Children of light, in all peaceableneſſe, and holineſſe of life, for his Sonne, our Lord and Sauiour Chriſt his ſake. *At Horninger neere S. Ed. Bury* in Suff. the 11. of March, *Ann.* 1607.

Your Graces poore Chaplaine,

alwayes at command:

THOMAS ROGERS.

¶¶¶¶¶ Cor-

VVHosoeuer shall hereafter affirme, that the Church of England by law established vnder the Kings Maiesty, is not a true, & an Apostolical Church, teaching, and maintaining the Doctrine of the Apostles: let him be excommunicated ipso facto, *and not restored, but onely by the Archbishop after his repentance, and publike reuocation of this his wicked error. Can. 3.*

Whosoeuer shall hereafter affirme that any of the 39. Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeere of our Lord God 1562. for the auoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious, or erroneous, or such as he may not with a good conscience subscribe vnto: let him be excommunicated ipso facto, *and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors. Can. 5.*

Whosoeuer shall hereafter separate themselues from the Communion of Saints, as it is approoued by the Apostles rules in the Church of England, and combine themselues in a new Brotherhood, accounting the Christians, who are conformable to the Doctrine, Gouernment, Rites and Ceremonies of the Church of England, to be prophane, and vnmeete for them to ioyne with in Christian profession: let them be excommunicated ipso facto, *and not restored but by the Archbishop, after their repentance, and publike reuocation of such their wicked errors. Can. 9.*

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with the Pages where to finde euery of them in this Booke.

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FINIS.

THE

THE CATHOLIKE DOctrine, beleeued and profeſſed in the Church of *England*.

1. Article.

Of Faith in the holy Trinitie.

There is but [1] *one liuing, and true God, euerlaſting, without bodie, parts, or paſsions: of infinite power, wiſedome, and goodneſſe:* [2] *the Maker and preſeruer of all things, both viſible, and inuiſible.* [3] *And in vnitie of this God-head, there be three perſons of one ſubſtance, power, and eternitie, the Father, the Sonne, and the holy Ghoſt.*

The Propoſitions.

1. There is but one God, who is liuing, true, euerlaſting, &c.
2. God is the Maker, and preſeruer of all things.
3. In the vnitie of the God-head, there is a Trinitie of perſons.

1. Propoſition.

There is but one God, who is liuing, true, euerlaſting, without bodie, parts, or paſſions: of infinite power, wiſedome, and goodneſſe.

The proofe from the Word of God.

THat there is but one God, who is, &c. is a truth which may be gathered from the all-holy, and ſacred Scripture: and is agreeable to the doctrine of the reformed Churches.

For both Gods Word giueth vs to know, that God is one, & no more, [a] liuing, [b] and true God, [c] euerlasting: [d] without body, parts, or passions: [e] of infinite power, [f] wisedome, [g] and goodnesse: [h] and Gods people in their publike confessions from *Ausburgh*, [i] *Heluetia*, [k] *Bohemia*, [l] *France*, [m] *Flanders*, [n] and *Wittembergh*, [o] testifie the same.

[a] Thou shalt haue none other Gods before me. Exod 20.3. the Lord our God is Lord onely, Deut. 6.4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made vs? Mal. 2. 10. There is none other God but one, 1 Cor. 8.4. [b] Mine heart and my flesh reioyce in the liuing God. Psal. 84.2. Yee are the Temple of the liuing God. 2. Cor. 6.16. [c] For a long season Israel hath beene without the true God. 2. Chro. 15.3. The Lord is the God of truth, he is the liuing God, and an euerlasting King. Ier. 10.10. This is life eternall, that they know thee to be the onely very God, &c. Ioh. 17.3. Ye turned to God from idols, to serue the liuing and true God. 1. Thess 1.9. [d] O my God, &c. thy yeeres endure from generation to generation, &c. thy yeeres shall not faile. Psal. 102.24, 26, 27. He is the liuing God, and remaineth for euer. Dan 6.16. [e] O Lord my God, thou art exceeding great, thou art clothed with glorie, and honour, which couereth himselfe with light as with a garment, &c. Psal 104.1. &c God is a Spirit. Ioh. 4.24. The Lord is the Spirit. 2. Cor. 3 17. He is not a man, that he should repent, 1. Sam. 15.29. I will not execute the fiercenesse of my wrath, I will not returne to destroy Israel: for I am God, and not man. Hosh. 11.9. [f] The sound of the Cherubins wings was heard into the vtter court, as the voice of the Almightie God, when he speaketh. Ezek. 10.5. I will be a Father vnto you, &c. saith the Lord Almightie. 2. Cor. 6.18. Wee giue thee thankes, Lord God Almightie. Reuel. 11.17. [g] Great is our Lord, and great is his power: his wisedome is infinite. Psal 147.5. To God onely wise, be honour and glorie for euer and euer. 1. Tim. 1.17. To God, I say, onely wise, be praise through Iesus Christ for euer. Amen Rom. 16.27. [h] Praise ye the Lord, because he is good, for his mercie endureth for euer, Ps. 106.1, 107, 1, 108, 1, &c. [i] Art. 1. [k] Confes. 2. ar. 2. [l] c. 3. [m] art. 1. [n] art. 2. [o] c. 1.

Errors, and aduersaries vnto this truth.

Then impious, and execrable are the opinions of *Diagoras*, and *Theodorus*, who flatly denied there was any God [a].

Of *Protagoras*, [b] and the Machiuillian Atheists, which are doubtfull whether there be a God.

Of such as fained vnto themselues, diuers and sundry gods, as did the Manichies, [c] the Basilidians, [d] the Valentinians [e], the Messalian heretikes, [f] the Gentiles, and heathen people: whereof some, in place of God, worshipped Beasts vnreasonable, as the Ægyptians did a Calfe, [g] an Oxe, Cats, Vulturs, and Crocodils; [h] The Syrians, a Fish, [i] and Pigeons; [k] the Persi-

[a] *Deos esse dubitabat Protagoras, nullos esse omnino Diagoras, & Theodotus Cyrenaicus putauerunt. M. T. Cic. de Nat. Deor. l. 1.*

[b] *Protagoras Deos in dubium vocauit. Diagoras exclusit. Lactan. de fal. Rel. cap. 2.* [c] *August. contra Manich. l. 1. c. 21, 22.* [d] *Clemen. Alex. strom. l. 5.* [e] *Valentinus triginta Deorum prædicator, saith Cyril. Catech. 6.* [f] *Epiphan.* [g] Exod. 32. [h] *Gand Merula de mirabil. lib. 3. c. 56.* [i] *Piscem Syræ venerantur. Cic. de Senect. Merula de mirab. l. 3. c. 48.*

ans,

ans, a Dragon [l]; ſome as Gods, haue adored men, vnder the names of Iupiter, Mars, Mercurie, and ſuch like [m]; and ſome, euen at this day for God doe worſhip Kine, the Sunne, and what they thinke good: ſo the inhabitants of Baly in the East Indies [n].

Of the Anthropomorphites, which aſcribed the forme and lineaments of man vnto God [o], thinking God to be like vnto man.

Of ſuch as put their truſt and confidence, to be repoſed in God alone, either in men liuing, as doe both the Perſians in their Soldan [p], and the Papiſts in their Pope, who with them is God [q], their Lord and God [r], of infinite power [s]: or in Saints departed this life, as doe the ſame Papiſts, both in their S. *Francis*, whom they tearme, The glorie of God, prefigured by *Eſay*, when he ſaid, *Holy, Holy, Holy,* [t] &c. and in their *Thomas Becket*, whom they ſay, God hath ſet ouer the workes of his hands [v], or in Beaſts vnreaſonable, as doth the Mordwite Tartar [x], or finally in riches, and other ſenſleſſe creatures, as doe the Atheiſts, and irreligious worldlings.

[l] *Hiſtor. of Bel.*
[m] Gods are come downe to vs in the likeneſſe of men, and they called Barnabas, Iupiter, & Paul Mercurius, &c. Then Iupiters prieſt, &c. Acts 14. 11, &c. Who knowes not that the Citie of the Epheſians is a worſhipper of the great goddeſſe Diana? Act. 19. 35.
[n] *Voiage of the Holland-ſhips.*

[o] *Theodoret. l. 4. c. 10.* [p] *Tu es noſtra fides, & in te credimus:* will the Perſians ſay vnto the Soldan. P. *Bizarus rerum Perſic. l. 11.* [q] *Panormit. C. quanto Abbas.* [r] *Extrauag. Joan. 22.* [s] *Extrauag. de tranſl. epiſt. Quanto.* [t] *Alcar. Franciſc. l. 1.* [u] *Horæ B. virginis Ma. ſecundum vſum Sarum. p. 15.* [x] *Ruſſe Common-weale c. 19.*

2. Propoſition.

God is the Maker, and preſeruer of all things.

The proofe from Gods Word.

THat the world, and all things both viſible and inuiſible therein, both were made, and are preſerued, by the Almightie, and onely power of God; are truthes grounded vpon the holy Scripture, and agreeable to the confeſſions of Gods people.

For touching the creation of the World, we reade that in the beginning God created the heauen and the earth, [a] &c. Hee made heauen and earth, [b] by him were all things created,

[a] Gen. 1. 1, &c.
[b] Pſal. 124. 8, 134. 3.

which are in heauen, and which are in earth, things visible and inuisible, whether Thrones, or Dominions, or Principalities, or Powers, as things, were created by him, and for him [c]: by his Son he made the worlds, [d] and all these acknowledged by the Churches Primitiue, [e] and reformed at this day [f].

c Col. 1. 16.
d Heb. 1. 8.
e Creede Apost. & Nicen.
f Confess. Helv. 2. c. 6, 7. Basil. ar. 1. of France ar. 7. Bland. ar. 12.

And touching the preseruation of all things by him created: My soule, praise thou the Lord, &c. (saith the Psalmist) which couereth himselfe with light as with a garment, spreadeth the heauens like a curtaine; which layeth the beames of his chambers in the waters, and maketh the clouds his Chariot, and walketh vpon the wings of the winde; which maketh the spirits his Messengers, and flaming fire his Ministers, [g] &c.

g Psal. 194. 1, &c.

Are not two Sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father? yea, and all the haires of your head are numbred, saith our Sauiour Christ. [h] God, that made the world, and all things that are therein, he is Lord of heauen and earth; he giueth life, and breath, and all things; and hath made of one bloud all mankind to dwell on all the face of the earth, and hath assigned the times which were ordaind before, & the bounds of their habitation, saith S. *Paul* [i].

h Mat. 10. 29, 30.
i Acts 17. 24, 25, 26.

The Sonne is the brightnesse of the glorie, and the ingraued forme of his person, and beareth vp all things by his mighty Word [k].

k Heb. 1. 13.

The Churches of God in Heluetia, [l] Basil, [m] France, [n] and Flanders, [o] testifie the very same.

l Confe. 2. c 7.
m Confess. Basil ar. 1, 2.
n Confess. Gal. ar. 18.
o Confess. Belg. ar. 12, 13

Errors, and aduersaries vnto these truths.

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his prouidence in the continuing, and preseruation of the same.

Of the former sort was,

First *Aristotle*, and his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create [a].

a Tertul. l. 1. contr. Marc.

3. *Simon Magus, Saturninus, Menander, Carpocrates, Cerinthus*, who ascribed the worlds creation by Angels [b].

b Iren. Epiph. Philaster.

4. The

4. The Manichies, who gaue the creation of all things vnto two Gods, or Beginnings; the one good, whereof came good things; the other euill, whence proceeded euill things[c].

5. The ſame Manichies, [d] and Priſcillianiſts, [e] which did affirme man to haue bin the workemanſhip not of God, but of the Diuell.

6. The Family of Loue, who deliuer that God by them made heauen, and earth[f].

7. The Papiſts, who giue out how ſacrificing Prieſts are the Creators of Chriſt[g].

Of the latter ſort were,

The Stoike Philoſophers, and the Manichies, who are the great patrones of Deſtinie, Fate and Fortune[h].

The Family of Loue, which may not ſay, God ſaue any thing: for they affirme that all things be ruled by nature, and not ordered by God[i].

The old Philoſophers, who thought that inferiour things were too baſe for God to be carefull of[k].

And laſtly the Epicures, who thinke God is idle, and gouerneth not the ſame. Of which minde was *Cyprian*; who held that God, hauing created the world, did commit the gouernment thereof vnto certaine celeſtiall powers[l].

c Epip. Aug. cont. Man. c. 49.
d D. Auguſt. de fide contra Manich. c. 40.
e Conc. Brac. cap. 11.
f Diſplay of the Fam. of Loue. H. 8. b.
g Qui creauit me ſine me, iam creatur mediante me. Stella cleric.
h Socrat. hiſt. Eccleſ. l. 1. c. 22.
i Diſplay of the Fam. H. 5. b.
k Dii magna curant, parva negligunt. Cic. de nat. Deor. lib. 2.
l In expoſit. Symb.

3. Propoſition.

In the Vnitie of the God-head, there is a Trinitie of perſons.

The proofe from Gods Word.

THe Scripture ſaith,

In the beginning God the Father, [a] the Sonne, [b] and the holy Ghoſt, [c] created the heauen, and the earth.

By [1] the Word of the [2] Lord were the heauens made, and

a The Father by the Sonne made the worlds, Heb. 1. b In the beginning was the Word, and the Word was with God, and that Word was God, The ſame was in the beginning with God, Ioh. 1. 1, 2. c In the beginning God created the heauen, and the earth, &c. and the Spirit of God mooued vpon the waters, Gen. 1. 1, 2.

d Pſal.33.6. all the hoſt of them by the [d] Breath of his mouth.

Loe, the heauens were opened vnto [1] him; and (*Iohn*) ſawe [2] the Spirit of God deſcending like a Doue, and lighting vpon him: and loe, a voice from heauen ſaying, This is my [3] beloued Sonne, in whom I am well pleaſed [e].

e Mat.3.16,17

Becauſe yee are ſonnes, [1] God hath ſent forth [2] the Spirit of his [3] Sonne into our hearts, which cryeth Abba, Father, ſaith the Apoſtle [f]: and againe, The grace of our Lord Ieſus Chriſt, and the loue of God, and the Communion of the holy Ghoſt be with you all [g].

f Gal.4.6.

g Cor.2.13,13

h 1 Ioh.5.3. i Creed. Apo. Nic.Athan. k Confeſ.Helv 1.ar.6.& 2.c. 3.Aug.art.1. Gal.art.6.Bel. art.6.Bohe.c. 3.Wittemb. c. 1.Sucan.art.1

And S. *Iohn*: There are three which beare record in heauen, [1] The Father, [2] the Word, and [3] the holy Ghoſt, and theſe three are one [h].

This truth hath alwaies beene [i], and ſeriouſly is [k], confeſſed in the Church of Chriſt.

Errors, and aduerſaries vnto this truth.

Then curſed are all opinions of men contrary hereunto: whereof

Some denyed the Trinity, affirming there is one God, but not three perſons in the Godhead: ſo did the Montaniſts [a], and Marcellians [b], and ſo doe the Iewes [c], and Turkes [d].

a Socrat. eccl. hiſt.l.1.c.23. b Theod.hær. fab.lib.2. c Lud. Caiet. tus. lib. diuinor. viſor. ad Iudæ. d Pol. of the Turk. emp.c.5

Some, as the Gnoſtikes [e], Marcionites [f], and Valentinians, affirme there be more Gods then one, and yet not three perſons, nor of one and the ſame nature, but of a diuerſe, and contrary diſpoſitions.

Some thinke there be three Gods, or ſpirits; not diſtinguiſhed onely, but diuided alſo, as did the Eunomeans [g], and Tretheites.

e Clem. Alex. ſtrom.l.5. f Epiphan. g Cl.Alex.ſtr. l.4. h Philaſter. i Zanch. de 3. El.par.1.l.7.c 1. k Caluin.ep. l Athanaſ. ad. Epictet.

Some feare not to ſay, that in worſhiping the Trinity, Chriſtians doe adore three Diuels, worſe then all the idols of the Papiſts: and ſuch Blaſphemers were Heretikes, Blandrat and Alciat [k].

Some will haue a Quaternitie of perſons, not a Trinity to be worſhipped, ſo did *Anaſtaſius* the Emperor command; and the Apollinarians did hold [l]. Some doe grant and acknowledge, the name of three in the God-head, but deny their perſons; ſuch were the Noetians, Praxeneans, and Hermogenians:

Theſe

Theſe did ſay, how the ſame God was called by diuers names in the holy Scripture, and therefore that the Father became fleſh, and ſufferd; becauſe one and the ſame God is called the Father, the Sonne, and the holy Ghoſt. For which cauſe they were tearmed Patripaſſians: in this number was *Seruerus*.

Againe, ſome doe grant the names, and perſons of three, and yet depriue not onely the Son, and holy Ghoſt of their diuinity, but the whole Trinity alſo of their properties. For they ſay, there is three in heauen, *viz.* the Father, the Word, and holy Ghoſt; howbeit (ſay they) the Father onely is very God, the Word is the breath of the Father, and the holy Ghoſt is the Spirit created by God of nothing, through the Word: ſpoiling ſo both the Son, and holy Ghoſt of their deity, and the whole Trinity of their properties. Such were the Arrian, and Macedonian heretikes; hence by-named Pneumatomachons, becauſe they waged battel with the holy Ghoſt.

And ſome doe bring in other names of deity, beſides of the Father, Sonne, and holy Ghoſt, as did the Priſcilianiſts [m]. m Concil. Bracar. cap. 2.

2. Article.

Of the Word of God, which was made very man.

The Son, which is [1] the Word of the Father, begotten from euerlaſting of the Father, the very and eternall God, of one ſubſtance with the Father, [2] tooke mans nature in the wombe of the bleſſed Virgin, of her ſubſtance: ſo that [3] two whole and perfect natures, that is to ſay, the God-head and man-hood were ioyned in one perſon, neuer to be diuided, whereof is one Chriſt, very God, and very man: who ſuffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not only for originall guile, but alſo for all actuall ſinnes of men.

The

The Propoſition.

1. Chriſt is very God.
2. Chriſt is very man.
3. Chriſt is God, and man, and that in one perſon.
4. Chriſt is the Sauiour of mankinde.

1. Propoſition.

Chriſt is the very God.

The proofe from Gods Word.

[a] Ioh. 1. 1.
[b] Pſal. 2. 7. Acts 13. 33. Heb. 1. 5.
[c] Ioh. 17. 3.
[d] Math. 1. 23.
[e] Heb. 1. 3.
[f] I beleeue in God the Father, &c. and in Ieſus Chriſt his onely Sonne our Lord, Symb. Apoſt. The Godhead of the Father, of the Sonne, and of the holy Ghoſt is all one: the glory equall, the maieſty co-eternall. Such as the Father is, ſuch is the Sonne. The Father vncreate, the Sonne vncreate. The Father incomprehenſible, the Sonne incomprehenſible. The Father eternall, the Sonne eternall. The Father is Almighty, the Son Almighty. The Father is God, and the Sonne is God. The Father is Lord, and the Sonne is Lord. Symbol. Athanaſ. I beleeue in God the Father Almighty, &c. and in one Lord, Ieſus Chriſt, the onely begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God; begotten, not made; being of one ſubſtance with the Father. f Symbol Nicen. & Confeſ Helv. 1. ar. 11, 2. c. 11. Bohem. cap. 4. 6. Auguſt. ar. 6. Gal. ar. 13, 14. Belgar. 10. Wittemb. c. 2. Sueuica ar. 1.

IN the beginning was the Word, and the Word was with God, and that Word was God. [a] This is written of Chriſt. Therefore Chriſt is God.

Chriſt was begotten of the Father from euerlaſting. [b] Therefore very God.

This is life eternall, that they know thee to be very God, and whom thou haſt ſent, Ieſus Chriſt [c].

They ſhall call his name *Emanuel*, which is by interpretation, God with vs [d].

Chriſt, he is the brightneſſe of the glory, and the engraued Image of (the Father) his perſon, and beareth vp all things by his mighty hand. [e] Therefore very God.

And this both hath beene of the ancient Chriſtians, [f] and is the Faith of the reformed Churches g.

The Errors, and aduerſaries vnto this truth.

Miſerably therefore doe they erre, which either deny, or impugne

impugne the Deitie of our Sauiour, as did certaine old heretikes, *viz.*

The Arrians, whereof some were called the Douleians, because in scorne they tearmed the onely begotten of God, the Fathers seruant [a].

The Cerinthians [b].

The Ebionites, among whom some said that Christ Iesus was a meere man; others acknowledged him to be God, but not from euerlasting [c].

The Eunomians [d].

The Samosatenians, who thought that Christ was not the Sonne of God, before his incarnation [e].

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature [f].

The Macedonians, which vtterly denied the Sonne to be of one substance with the Father [g].

The Agnoites, who held that the diuine nature of Christ was ignorant of some things [h].

Againe, some late heretikes euen to the death neuer would acknowledge Christ Iesus to be the true and very God, as namely:

Certaine Catabaptists [i].

Blandrat [k].

Mathew Hamant (burnt at Norwitch *Ann.* 1579.) one of whose heresies was, that Christ was a meere, and sinfull man [l].

Francis Ket (burnt also at Norwitch *Anno.* 1588.) who most obstinately maintained that Christ was not God till after his resurrection.

Dauid George, sometime of *Basil*, who affirmed himselfe to be greater for power then euer Christ was [m].

In oppugning the deity of our Sauiour, with these heretiks ioyne the Iewes [n], and Turkes, which say that Christ was a good man: such as *Moses* and *Mahomet* were [o], but not God. Hence *Amurath* the great Turke in his letters vnto the Emp. *Rodolph.* the second *Ann.* 1593. tearmed our Sauiour in derision, The crucified God, vnto whom may be added the Familie of Loue [p].

a Theod. hær. fab. lib. 4.
b Irenæus.
c Euseb. eccles. hist. l. 3. c. 27.
d Basil. 5. contra Eunom.
e Concil. Braccar. cap. 2.
f Liberatus.
g Theodoret. l. 4. hær. fab.
h Gregor. ep. 22. l. 8.
i Zuing. lib. contra Catab.
k Beza. ep. 19.
l Holin. chron. 12. 299.
m Hist. Dauidis. Georg.
n Lud. Carct. l. diuinior. visor. ad Iudæos.
o Policie of the Turkish Emp. c. 5. p. 16.
p Display of the Fam. of Loue. H. 7. ar.

2. Propoſition.

Chriſt is very man.

The proofe from Gods Word.

HOlding the humanitie of Chriſt, wee ioyne with the bleſſed Prophets, and Euangeliſts, who either propheſied of his future incarnation [a], and conception in the wombe of a Virgin [b], or plainely auouched, and writ, both that the Virgin *Marie* was his Mother [c], and that, as very man, he grew, & increaſed in ſtrength [d], endured hunger [e], and thirſt [f], wept [g], and ſlept [h], and ſuffered death [i].

Hence the ancient Fathers, and Chriſtians.

I beleeue in God, the Father Almighty, &c. and in Ieſus Chriſt, &c. which was conceiued by the holy Ghoſt, borne of the Virgin *Mary*, ſuffered vnder *Pontius Pilate*, was crucified, dead and buried [k].

The right faith is, that we beleeue and confeſſe, that our Lord Ieſus Chriſt, the Sonne of God, is God and man. God, of the ſubſtance of the Father, begotten before the world; and man, of the ſubſtance of his Mother, borne in the world. Perfect God, and perfect man, of a reaſonable ſoule, and humane fleſh ſubſiſting. Equall to the Father, as touching his Godhead; and inferiour to the Father, touching his manhood [l].

I beleeue in one God, the Father Almighty, &c. and in one Lord Ieſus Chriſt, &c. who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin *Mary*, and was made man, &c [m].

The very ſame teſtifie Gods people in Heluetia [n], Baſil [o], Bohemia [p], the Low countries [q], France [r], Ausburgh [s], Wittemberg [t], Suevia [v], with many moe beſides [x].

a The ſeed of the woman ſhall breake thine head. Gen. 3. 15. The Scepter ſhall not depart, &c. vntill Shiloh come. Gen. 49. 10.

b Behold, a Virgin ſhall conceiue, and beare a Son. Eſa. 7. 14.

c Math. 30. 18, 23. Luk. 1. 27, 31, 34.

d Luk. 2. 40.

e When he had faſted 40. dayes, and 40. nights, he was afterward hungry. Mat. 4. 2.

f Iohn 4. 7. He ſaid, I thirſt. Iohn 19. 28.

g Luke 19. 41.

h Marke 4. 38.

i Math. 27. 50 Marke 15. 37. Luke 23. 46. Ioh. 19. 30, 33.

k Symb. Apoſt. l Sym. Athan. m Sym. Nicen. n Confeſſ. Helv. 1. ar. 11. & 2. c. 11. o Confeſſ. Baſil ar. 4 p Confeſſ. Bohem. c. 6. q Confeſſ. Belg. ar. 18 r Confeſſ. Gal. ar. 14 s Confeſſ. Auguſt. ar. 3. t Confeſſ. Wittemb. c. 2. u Confeſſ. Suevica, ar. 2. x Harmen. Confeſſ. præf.

The errors and aduerſaries vnto this truth.

Therefore moſt wicked were the opinions of thoſe men which held, *viz.* that,

1. Chriſt really and indeed, had neither body, nor ſoule, but was man in appearance onely, as the Manichies [a], the Eutichians [b], the Marcionites [c], and the Saturnians [d].

2. Chriſt had a bodie without a ſoule; as thought the Eunomians [e], the Arrians [f], the Apollinarians [g], with the Theopaſchites [h].

3. Chriſt tooke the fleſh of the Virgin *Mary*; ſo did the Valentinians thinke [i], and ſo thinke the Anabaptiſts [k], and the Familie of Loue, who make an allegorie of the Incarnation of Chriſt [l].

4. Chriſt tooke fleſh onely, of the Virgin, but no ſoule; as the Arrians [m].

5. Chriſt tooke fleſh not of the Virgin onely, but by the ſeede of man too; ſo ſaid *Ebion* [n], and *Carpocrates* [o].

6. The fleſh of Chriſt was ſpirituall, and his ſoule carnall; ſo dreamed the Valentinians [p].

7. The carnall body of Chriſt was conſubſtantiall with the Father; as publiſhed the Apollinarians [q].

8. The humane nature of Chriſt before his paſſion, was deuoid of humane affections; ſo thought the Seuerites [r].

a Aug. l. 14. contra Fauſt.
b Niceph. l. 18. c. 52.
c Philaſt. Beza epiſt. 81.
d Iren. l. 1. c. 22.
e Baſil. contra Eunom.
f Theoderet. hæret. fab. l. 4.
g Ruffin. lib. 2. c. 10.
h Niceph. l. 18. c. 53.
i Iren. l. 1. c. 1.
k Confeſſ. Belgar. 18.
l *H. N.* prophecie of the Spi. c. 19. ſent. 9.
m Epiphan.
n Euſeb. eccl. hiſt. l. 3. c. 27.
o Iren. l. 1. c. 24.
p Tertul. lib. de car. Chriſt.
q Athan. li. de incar. Chriſt.
r Niceph. lib. 17. c. 29.

3. Propoſition.

Chriſt is God, and man, and that in one perſon.

The proofe from Gods Word.

THat the Diuine, and humane natures of Chriſt, are vnited in one perſon, it accordeth with the holy Scripture. For,

The Word was made fleſh, and dwelt among vs: (and we ſaw the glory thereof, as the glory of the onely begotten of the Father) full of grace and truth, ſaith the Euangeliſt *Iohn* [a]. And *Matthew*: Ieſus when he was baptized, &c. Loe, a voice

a Ioh. 1. 14.

(came) from heauen, saying: This is my beloued Sonne in whome I am well pleased [b].

[b] Math. 3. 17.

He that descended, is euen the same that ascended, farre aboue the heauens, that he might fill all things, saith S. *Paul* [c].

[c] Eph. 4. 10.

Againe Christ Iesus, being in the forme of God, thought it no robberie to be equall with God, hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father [d].

[d] Phil. 2. 6, 7, 9, 11.

And the same Apostle: There is one God, and one Mediatour betweene God and man, euen the man Christ Iesus, who gaue himselfe a ransome for all men [e].

[e] 1 Tim. 2. 5, 6.

Vpon these, and the like grounds,

I beleeue in God, the Father Almightie, &c. and in Iesus Christ his onely Son our Lord, which was conceiued by the holy Ghost, borne of the Virgin *Mary* [f].

[f] Symb. Apost.

The right faith is, That we beleeue and confesse, that our Lord Iesus Christ, the Sonne of God, is God and man, &c. who although he be God and man, yet he is not two, but one Christ: One, not by the conuersion of the Godhead into flesh, but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vnitie of person [g]. I beleeue in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and he shall come againe, &c [h]. say the ancient and first Christians.

[g] Sym. Athan.

[h] Sym. Nicen.

The very same is the beleefe, and confession of all the reformed Churches at this present and alwaies hath beene [i].

[i] Confes. Hel. 1. c. 11. & 2. ar. 11. Basil. ar. 4 Bohem. ar 6. Gal. ar. 15. Belg. ar. 19. August. ar. 3. Wittem. c. 2. Suevica, ar. 2. Harmon. confess. præf.

Errors, and aduersaries vnto this truth.

Detestable therefore is the error,

Of

Of the Acephalians; who denied the properties of the two natures in Christ [a].

Of the Seuerites [b], of Eutiches and Dioscorus, who affirmed the diuinity and humanity of Christ, to be of one and the same nature.

Of the Monothelites; who denied that two wils, *viz.* a diuine and humane, were in Christ [c].

Of Theodorus Mesechius; who said that the Word was one thing, and Christ another [d].

Of Nestorius; who denied the two natures of Christ to be any otherwise vnited, than one friend is ioyned to another [e]; which onely is in good will, and affection.

Of Seruetus; who said of Christ, that he was the patterne of all things, and but a figure of the Son of God; and that the body of Christ was compact of three vncreated elements [f], and so confounded and ouerthrew both natures.

a Hartman Schedel.

b Niceph. l. 16. cap. 33.

c Volater. l. 1.

d Magdeburg eccles. hist. Cen. 6. c. 5. fol. 319.

e Niceph. l. 18. c. 48.

f Beza ep. 81. Confess. Gal. ar. 14.

4. Proposition.

Christ is the Sauiour of mankinde.

The proofe from Gods Word.

Christ to be the Sauiour of mankinde, we finde it perspicuously in the holy Scripture, which teacheth vs that Christ was crucified, dead and buried [a]; and that to reconcile his Father vnto vs [b]; and to be a Sacrifice for all sinnes of men [c].

Hence I beleeue the forgiuenesse of sinne [d].

He suffered for our saluation [e].

For vs men, and for our saluation, he came downe from heauen [f]; say our Forefathers in their confessions: as doe also our brethren throughout Christendome [g].

a Math. 27. 26, &c.

b We were reconciled to God by the death of his Son, Rom. 5. 10. God hath reconciled vs vnto himselfe by Iesus Christ 2. Cor. 5. 18 by his crosse, Eph. 2. 16. It pleased the Father, &c. by him to reconcile all things vnto himselfe, Col. 1. 10, 20. c He hath borne our infirmities, and carried our sorrowes, Esa. 53. 4. He is the Lambe of God, which taketh away the sin of the world, Ioh. 1. 20. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs, Gal. 3. 13. God hath made him sinne for vs, which knew no sinne, that we should be the righteousnesse of God in him, 2. Cor. 5. 2. He is the reconciliation for our sinne, and not for ours onely, but also for the whole world, 1 Ioh 2. 2. d Symb. Apost. e Symb. Ath. f Symb. Nicen. g Confes. Helv. 1 c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 12 16, 17. Belg. ar. 20. 21. August. ar. 3. Saxon ar. 3. Wittemb. c. 2. Suevica. Harmon. Confess. præf.

The errors and aduerſaries vnto this truth.

Wicked then are all opinions, and aſſertions, contrarying and croſſing this truth: as;

That the Father, in his deity, not the Son, in his humanity, did ſuffer: which error the Patripaſſians did hold [a].

That Chriſt, aſwell in his diuinity, as in his humanity, ſuffered for mankind: an error of Apollinaris of old [b]; and of Iſlebius, and Andreas Muſculus, of late yeeres [c].

That the whole and holy Trinity was crucified; as ſaid Petrus Antiochenus.

That Chriſt really and indeed, hung not on the croſſe: for his paſſion was in ſhowe onely, ſaid the Cerdonites [d], the Eutichcans [e], and the Manicheans [f]: and another man, ſaid the Theopaſchits [g], and the Baſilides [h], yea the very Deuils, and not Chriſt, ſaid the Manichies [i], ſuffered, and hung on the croſſe.

That the whole paſſion of Chriſt is to bee vnderſtood allegorically, and not according to the letter; as the Familie of Loue doe thinke [k].

That Chriſt on the croſſe hath ſuffered for the redemption of mankinde, and ſhall ſuffer againe for the ſaluation of the Deuill, [l] as Ieſus; (ſuch heretikes there haue bin) [l], but ſhall againe ſuffer as Ieſus Chriſt (which was one of *Francis Ket* his hereſies, for which he was burned;); for men, but one mother *Iane* is the Sauiour of women: a moſt execrable aſſertion of Poſtellus, the Ieſuite [m],

The fantaſies of the Iacobites [n], and Turkes [o].

The popiſh doctrine touching the Maſſe, prayers vnto Saints, pardons, and purgatory, which make the paſſion of Chriſt either of none effect, or to put away but originall ſinne onely [p].

That albeit our Sauiour hath ſuffered for all men in generall: yet both each man muſt ſuffer for himſelfe in particular [q]; and the workes of one man may ſatisfie the iuſtice of God for another [r]: which are popiſh errors.

That Chriſt died not for the ſins of all men; and that ſome ſinnes

a D.Auguſt.de Trin.l.5.
b Magdeburg Eccleſ. hiſt. cen.4.c.5.
c Beza. ep.60.
d Iren.l.1.c.23
e Nic.l.18.c. 53.
f Auguſt. con. Fa.l.15.c.10.
g Antonia. tit. 13.c.5.ſect.3.
h Theod.Ter.
i Auguſt. de Fide. c. 32, 33.
k *H.N.* Inſtr.ar 4.ſent.17.29.
l Witnes Tho Aquin. on 1. Peter 3.
m Ieſuits Cat. 1.booke, c. 10.
n Niceph.l.18 c.52.
o Lonic. Tur. hiſt.tom.1.l.1.
p See art.22. 3,31.
q Teſt.Rhem. in Rom.8.17.
r Ibid. in Col. 2,24.

sinnes are so filthy, and enormious, as Christ his bloud vpon true repentance of the delinquents part, cannot wash them away: which was Kains[f], Fr. Spiras[r], and other desperate persons error.

[f] Gen. 4.
[r] Hist. Fr. Spir.

That whatsoeuer is written touching Christ his sufferings, must in vs, and with vs bee fulfilled; the false doctrine of H.N.[v].

[v] Prophecy of the Spir. cap. 19. sent. 3.

3. Article.

Of the going downe of Christ into Hell.

As Christ dyed for vs, and was buried: so also it is to be beleeued, that he went downe into Hell.

The Propositions.

Christ went downe into Hell.

The proofe from Gods Word.

SVndry be the texts of Scripture for Christ his discension into Hell.

Mine heart was glad (saith *Dauid*[a]; a figure of Christ) and my glory reioyced, my flesh also shall rest in hope. For why? Thou shalt not leaue my soule in hell.

[a] Ps. 16. 10, 11. Acts 2. 26, 27.

O Lord my God, I cryed vnto thee, and thou hast healed me. Thou Lord hast brought my soule out of hell.

I will thanke thee, O Lord my God, with all my heart; and will praise thy name for euermore[b]. For great is thy mercy towards me; and thou hast deliuered my soule from the nethermost hell[c].

[b] Psal. 30. 1, 2.
[c] Ps. 86. 12, 13.

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill all things[d].

[d] Eph. 4. 9, 10.

O Death, where is thy sting? O hell, where is thy victory[e]? Also that Christ went down into Hell, all sound Christi-

[e] 1 Cor. 15. 55

ans

The errors and aduerſaries vnto this truth.

Wicked then are all opinions, and aſſertions, contrarying and croſſing this truth: as;

That the Father, in his deity, not the Son, in his humanity, did ſuffer: which error the Patripaſſians did hold [a].

That Chriſt, aſwell in his diuinity, as in his humanity, ſuffered for mankind: an error of Apollinaris of old [b]; and of Iſlebius, and Andreas Muſculus, of late yeeres [c].

That the whole and holy Trinity was crucified; as ſaid Petrus Antiochenus.

That Chriſt really and indeed, hung not on the croſſe: for his paſſion was in ſhowe onely, ſaid the Cerdonites [d], the Euticheans [e], and the Manicheans [f]: and another man, ſaid the Theopaſchits [g], and the Baſilides [h], yea the very Deuils, and not Chriſt, ſaid the Manichies [i], ſuffered, and hung on the croſſe.

That the whole paſſion of Chriſt is to bee vnderſtood allegorically, and not according to the letter; as the Familie of Loue doe thinke [k].

That Chriſt on the croſſe hath ſuffered for the redemption of mankinde, and ſhall ſuffer againe for the ſaluation of the Deuill, [l] as Ieſus; (ſuch heretikes there haue bin) [l], but ſhall againe ſuffer as Ieſus Chriſt (which was one of *Francis Ket* his hereſies, for which he was burned;); for men, but one mother *Iane* is the Sauiour of women: a moſt execrable aſſertion of Poſtellus, the Ieſuite [m],

The fantaſies of the Iacobites [n], and Turkes [o].

The popiſh doctrine touching the Maſſe, prayers vnto Saints, pardons, and purgatory, which make the paſſion of Chriſt either of none effect, or to put away but originall ſinne onely [p].

That albeit our Sauiour hath ſuffered for all men in generall: yet both each man muſt ſuffer for himſelfe in particular [q]; and the workes of one man may ſatisfie the iuſtice of God for another [r]: which are popiſh errors.

That Chriſt died not for the ſins of all men; and that ſome ſinnes

a D. Auguſt. de Trin. l. 5.
b Magdeburg Eccleſ. hiſt. cen. 4. c. 5.
c Beza. ep. 60.
d Iren. l. 1. c. 23
e Nic. l. 18. c. 53.
f Auguſt. con. Fa. l. 15. c. 10.
g Antonia. tit. 13. c. 5. ſect. 3.
h Theod. Ter.
i Auguſt. de Fide. c. 32, 33.
k *H. N.* Inſtr. ar 4. ſent. 17. 29.
l Witnes Tho Aquin. on 1. Peter 3.
m Ieſuits Cat. 1. booke, c. 10.
n Niceph. l. 18 c. 52.
o Lonic. Tur. hiſt. tom. 1. l. 1.
p See art 22. 3, 31.
q Teſt. Rhem. in Rom. 8. 17.
r Ibid. in Col. 2. 24.

ſinnes are ſo filthy, and enormious, as Chriſt his bloud vpon true repentance of the delinquents part, cannot waſh them away: which was Kains[f], Fr. Spiras[t], and other deſperate perſons error.

That whatſoeuer is written touching Chriſt his ſufferings, muſt in vs, and with vs bee fulfilled; the falſe doctrine of H.N.[v].

[f] Gen. 4.
[t] Hiſt. Fr. Spir.
[v] Prophecy of the Spir. cap. 19. ſent. 3.

3. Article.

Of the going downe of Chriſt into Hell.

As Chriſt dyed for vs, and was buried: ſo alſo it is to be beleeued, that he went downe into Hell.

The Propoſitions.

Chriſt went downe into Hell.

The proofe from Gods Word.

SVndry be the texts of Scripture for Chriſt his diſcenſion into Hell.

Mine heart was glad (ſaith *Dauid*[a]; a figure of Chriſt) and my glory reioyced, my fleſh alſo ſhall reſt in hope. For why? Thou ſhalt not leaue my ſoule in hell.

[a] Pſ. 16. 10, 11. Acts 2. 26, 27.

O Lord my God, I cryed vnto thee, and thou haſt healed me. Thou Lord haſt brought my ſoule out of hell.

I will thanke thee, O Lord my God, with all my heart; and will praiſe thy name for euermore[b]. For great is thy mercy towards me; and thou haſt deliuered my ſoule from the nethermoſt hell[c].

[b] Pſal. 30. 1, 2.
[c] Pſ. 86. 12, 13.

In that he aſcended, what is it but that he had alſo deſcended firſt into the loweſt part of the earth? He that deſcended, is euen the ſame that aſcended, farre aboue all heauens, that he might fill all things[d].

[d] Eph. 4. 9, 10.

O Death, where is thy ſting? O hell, where is thy victory[e]? Alſo that Chriſt went down into Hell, all ſound Chriſtians

[e] 1 Cor. 15. 55

f He descended into hell. Symbol. Apost. Athan.

g Confess. Helv. 2. c. 11. Ba. ar. 2. Aug. ar. 3. Suevica, ar. 22.

ans both in former dayes[f], and now liuing[g], doe acknowledge; howbeit in the interpretation of the article, there is not that consent as were to be wished: some holding that Christ descended into Hell:

1. As God onely, and not man; as they doe which say, how Christ descended powerfully, and effectually, but not personally into hell; and that the deity exhibited it selfe, as it were present in the infernall parts, to the terror of the diuell, and other damned spirits.

2. As man onely; and that as some thinke, in body onely, as when death as it were preuailed ouer him lying in the graue; as others deeme, in Soule onely, when he went vnto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they doe which affirme that Christ in body and soule went, some think, as it were into Hell; when vpon the Crosse, and else where he suffred the terrors and torments propheſied of *Esay*, 53. v. 6. 10. *Psa.* 116. v. 2. and mentioned, *Math.* 26. v. 38. or 27. v. 46. *Luk.* 22. v. 42. some say euen into Hell (the very place destined for the Reprobate) which he entred into the very moment of his Resurrection, at which time hee shewed and declared himselfe a most glorious Conqueror both of death, and Hell, the most powerfull enemies.

Errors and aduersaries vnto this truth.

But till wee know the natiue, and vndoubted sense of this article, and mysterie of religion; persist wee aduersaries vnto them which say:

That Christ descended not into hell at all, calling this article an error, and a fable, as Carlile doth[a].

a Carlile against D. Smith. p. 18. 77.

That Christ being dead, descended into the place of euerlasting torments, where in soule he endured for a time the very paines which the damned spirits, without intermisson doe abide. *Bannisters* error[b].

b Treat. of Bannisters errors.

That Christ aliue vpon the crosse humbled himselfe, *vsq; ad inferni tremenda tormenta*, euen vnto the dreadfull torments of hell:

hell [c]: endured for a time those torments, *qualis reprobi in aeternum sensuri sunt*, which the reprobates shall euerlastingly suffer in hell [d]: euen despaired of Gods mercy, finding God at this time, *Non patrem, sed Tyrannum*, not a Father, but a Tyrant: and ouercame despaire by despaire; death by death; hell by hell; and Satan by Satan [e]: suffered actually all the torments of hell for our redemption; and descended into the heauiest torments that Hell could yeeld [f]: suffered the torments of hell, The second death. Abiection from God [g]: and was made a curse, that is, had the bitter anguish of Gods wrath in his soule & body, which is the fire that shall neuer be quenched [h].

That Christ personally in soule went downe into Lake Lymbo, to fetch from thence as *Canisius* [i]; to lose from thence, as *Vaux* he saith [k]; the soules of our forefathers, which afore his death (as the Papists dreame) were shut vp in the close prison of Hell [l].

That Christ by his descension hath quite turned Hell into Paradise: Costerus, the Iesuites error [m].

[c] Pagets Catech. Latin.
[d] Pisc. in Luc. 12.10.
[e] Ferus in Math. 27.
[f] Humes Reioind. p. 38. 138. 152.
[g] Household catech.
[h] Giffords catech.
[i] Ganis. catech.
[k] Vaux catech.
[l] Test. Rhem. an. Luk. 16. 6.
[m] Coster. instit. l. 5.

4. Article.

Of the Resurrection of Christ.

Christ did truely arise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith he ascended into heauen, and there sitteth vntill he returne to iudge all men at the last day.

The Propositions.

1. Christ is risen from the dead.

2. Christ is ascended into heauen.

3. Christ shall come againe at the last day, to iudge all men, euen the quicke and the dead.

1. Propoſition.

Chriſt is riſen from the dead.

The proofe from Gods Word.

THe reſurrection of Chriſt may eaſily by prooued from the holy Scriptures, in which it is euident, firſt, that Chriſt ſhould [a]; and next that he did riſe from death vnto life, both by his appearing to *Mary Magdalene* [b], to diuers women [c], to two [d], to tenne [e], to all the Diſciples [f], to moe then 500. brethren at once [g], to ſundry perſons by the ſpace of 40. dayes together [h]; and by the teſtimony alſo of the Apoſtles, *Peter* [i], and *Paul* [k].

a Thou wilt not ſuffer thine holy One to ſee corruption, Pſal.16.10. After he is killed, he ſhall riſe againe the third day, Marke 9. 31, & 10 34. Luk.9.32.

A truth both beleeued, and acknowledged by Gods people from age to age [l].

b Ioh.20.14. c Mat.28.9. d Luke 24.13,15,30,31. e Iohn 20.19. g 1 Cor.15.6 h Acts 1.3. i Acts 1.22. & 2.32. 1 Pet.1.3. k Acts 17.2,3 Rom 10.9. 1 Cor.15.4,5,&c. l Symbol. Apoſt. Athan. Nicen. Confeſſ. Helvet. 1. ar. 11. & 2. c. 11. Baſil. ar. 4. Bohem. c. 6. Gal. 15. 16. Belg. ar. 20. Auguſt. ar. 3. Shevic. ar. 2 Harmon confeſſ. præf.

Errors, and aduerſaries vnto this truth.

Vtterly falſe then, and vnchriſtian is the opinion of thoſe men,

Which vtterly deny the reſurrection of any fleſh, as did the Sadduces [a], the falſe apoſtles [b]; *Simon Magus* [c], and the Manichies [d].

a The Sadduces ſay there is no reſurrection, Mat.22.23. they deny there is any reſurrection, Luk.20.27. they ſay there is no reſurrection, neither angel, nor ſpirit, Acts 23.8.

Which would acknowledge no reſurrection of Chriſt, as would not, nor will the Iewes [e], nor heretike Hamant [f], nor *Dauid George*, one of whoſe errors was, that the fleſh of Chriſt was diſſolued into aſhes, and ſo roſe no more [g].

Which affirme (as did *Cerinthus*) that Chriſt ſhall riſe againe, but yet is not riſen [h].

b How ſay ſome among you, that there is no reſurrection of the dead, 1. Cor. 15. 12.

Which ſay, how our Sauiour, after his reſurrection, was ſo

e Epiphan. d Auguſt. contra Fauſt. l. 4. c. 16. e Mat 28.13,15. Iud. Catet. l. diuinor. viſor. f Holinſh. chron. fol. 1299. g Hiſt. Dauidis Georg h Philaſter.

deified,

deified, as he retained no more the parts and properties of his body, and ſoule; nor the vnion of both natures, but is meerely God. So thought the Schwenkfeldians:

Which take the Reſurrection of Chriſt to be but an allegorie, and no true, and certaine hiſtory; as doe the Familie of Loue [i].

[i] Diſplay in Allens confeſ.

2. Propoſition.

Chriſt is aſcended into heauen.

The proofe from Gods Word.

In ſaying how Chriſt with his body is aſcended into heauen, and there ſitteth, and abideth, we doe agree with the Prophets [a], Euangeliſts [b], and Apoſtles [c], with the ancient Fathers [d], and Gods people our brethren, throughout all Chriſtendome [e].

[a] Pſa. 47. 5, 68, 18, 110, 1.
[b] Mat. 23. 44, 25, 64. Act. 1. 9. Luk. 24. 51.
[c] Rom. 8. 34. Eph. 4. 8.
[d] Symb. Apo. Athan. Nicen.
[e] Confe. Helv. 1. ar. 11. & 2. c. 11. Baſi. ar. 4. Bohem. c. 6. Gal. ar. 15. Belg. ar. 20. Auguſt. ar. 3. Saxon. ar. 3. Suevic. ar. 2.

The errors and aduerſaries vnto this truth.

But we altogether diſſent

From Hamant, the Engliſh heretike, which denyed the aſcenſion of Chriſt [a].

Alſo from Ket, the heretike and Apoſtata, which likewiſe denyed our Sauiours aſcenſion, affirming that his humane nature is not in heauen, but in Iudæa, gathering a Church and people.

[a] Holinſh. chro. fol. 1299.

Alſo from the Germane Vbiquitaries, and Papiſts, they ſaying that Chriſt as man, is not onely in heauen, but in earth too at this inſtant, whereſoeuer the deity is [b], theſe affirming the humane nature of Chriſt is, whereſoeuer the Sacrament of the Altar is adminiſtred [c],

[b] Ia. Smidelinus, Vbiquitatis Apoſtolus Beza. epiſt. 61.
[c] Ergo it is not in heaueu, vnleſſe heauen be vpon earth.

Alſo from the Montaniſts, Cataphrygians, and Carpocratians [d], who held how Chriſt not in body, but in ſoule aſcended into heauen.

[d] Philaſt. Thodor.

From the Papiſts, who ſay that Chriſt aſcended into heauen, carried

carried with him the ſoules, which he looſed from captiuity, and bondage of the diuell; euen the ſoules of the righteous, before that time not in heauen, but in Lymbo [e].

And laſtly from thoſe Germane diuines, which thinke that our Sauiour carried with him into heauen the faithfull people, in ſoule and body, raiſed at his reſurrection [f].

e Catech. Trid. in Symb. verba, deſcendit. ad inferos, & aſcendit ad cœlos. Vaux catech. c. 1.

f D. Ma. hom. in Euang. in feſto. Aſcen. Dom. & in epiſt. Dom. Aſcen. Dom. Teſt. Rhem. an marg. p. 633.

1. Propoſition.

Chriſt ſhall come againe at the laſt day, to iudge all men, euen the quicke and the dead.

The proofe from Gods Word.

God anointed Ieſus of Nazareth with the holy Ghoſt, and with power, &c. Him God raiſed vp the third day, &c. And he commanded vs to preach vnto the people, and to teſtifie, that it is he, that is ordained of God a Iudge of quicke, and dead, ſaith S. *Peter* [g].

God ſhall iudge the world by Ieſus Chriſt [h].

Ieſus Chriſt ſhall iudge the quicke and dead at his appearing, and in his Kingdome, &c. Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord, the righteous iudge ſhall giue mee at that day, and not to me onely, but vnto all them alſo that loue his appearing; ſaith S. *Paul* [i].

The Iudge ſtandeth before the doore, S. *Iames* [k].

And this Gods Church and people doe firmely beleeue and faithfully confeſſe [l].

g Acts 10. 38, 40, 41.
h Rom. 2. 16.
i 2 Tim. 1. 8.
k Iam. 5. 9.
l Symb. Apoſt. Nicen. Athan. confeſſ. Helv. 2. c. 11. & 1. ar. 21. Baſi. ar. 9. Bohem. cap. 6. Belg. ar. 37. Auguſt. ar. 3. Sueuica, ar. 2.

Errors, And aduerſaries vnto this truth.

On the other ſide both they abroad, and we at home, abhorre them for their opinions, which ſaid that,

There ſhall be no generall iudgement at all, as did the Manichies [m], and doe the Athieſts,

m Philaſter.

That the diuels, and the moſt vngodly, ſome of them, and namely, ſo many as in hell doe call vpon God for mercie, and forgiue-

forgiueneſſe ſay the Turkes[b], yea of all them, ſay the Origi-
niſts[c], and Catabaptiſts[d] ſhall be ſaued.

That the wicked ſhall not be iudged at all, but ſhall dye as the bruite beaſts, and neither riſe againe in body, nor come vnto Iudgement. An error of the Family of Loue[e].

That Chriſt ſhall not be the future Iudge; ſo thought both *Dauid George*, *Coppinger*, and *Arthington*: For that *George* rumord himſelfe to bee Iudge of the whole world[f], and *Coppinger* and *Arthington*, publiſhed how *William Hacket* was come to iudge the world, and themſelues to be his angels for the ſeparating the ſheepe from Goats[g].

That beſides Chriſt, the Pope is iudge of the quicke, and dead; An error of the Papiſts[k].

That afore the iudgement there ſhall be a golden world; the godly, and none beſides, enioying the ſame peaceably, and gloriouſly, as the Iewes imagine[i].

The the Beleefe, touching the generall iudgement of Chriſt, ouer the liuing, and dead, is a doctrine myſticall, or a myſtery (no hiſtory;) as H.N. teacheth.

That the righteous are already in godly glory; and ſhall from henceforth liue euerlaſtingly with Chriſt, and raigne vpon the earth; as the Family of Loue holdeth.

b Pol, of the Turkes Emp. c. 23.
c Aug. conf. ar. 17.
d Bulling. cont. Catabap. l. 1. tract.
e Diſplay of the Fam. H. 6.
f Hiſt. Dauidis Georg.
g Conſpir. for pretend. Refor. p. 47. 55. Arthing. ſecu.
h Extrauag. de ſent. Excom. Canobis & 24. q. 2.
i Confeſ. Aug. ar. 17.
k H.N. in his Inſtruct. præf. ſent. 5.
l H.N. Ibid. lent. 1. ar. 8. ſect. 35. and in his Euang. c. 1. ſect. 1. Alent confeſ. in the Diſplay.

5. Article.

Of the holy Ghoſt.

The holy Ghoſt[2] *proceeding from the Father, and the Sonne,*[3] *is of one ſubſtance, maieſty, and glory, with the Father, and the Sonne, very, and eternall God.*

The Propoſition.

1. The holy Ghoſt is very, and eternall God.
2. The holy Ghoſt is of one ſubſtance, maieſty, and glory with the Father and the Sonne.

3. The holy Ghoſt proceedeth from the Father and the Sonne.

1. Propoſition.

The holy Ghoſt is very and eternall God.

The proofe from Gods Word.

THe holy Ghoſt to be the very, and eternall God, the Scriptures teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the Spirit of God mooued vpon the waters [a]. O Lord, how manifold are thy workes, &c! If thou hide thy face, they are troubled, if thou take away their breath, they dye, and returne to their duſt: if thou ſend forth thy Spirit, they are created [b]: *Ergo* the holy Ghoſt is God.

a Gen. 1. 1, 2.

b Pſal. 104. 24, 29, 30.

Chriſtians are to bee baptized in the name of the Holy Ghoſt [c], aſwell as of the Father, and the Sonne. Therefore is he very God.

c Math. 28. 19.

Ananias lyed vnto God [d]; and *Sapphira* tempted God, when both he lied vnto the holy Ghoſt, and ſhe tempted the Spirit of the Lord.

d Act. 5. 3, 4, 9.

As God, he chooſeth, aſſigneth, and ſendeth forth men for the miniſtery of the Goſpell [e]; as God hee decreeth orders for his Church and people [f], and as God he is to be inuocate, and prayed vnto, as well as the Father, and the Sonne [g].

e Act. 13. 2, 4.

f Act. 15. 28.

g 2 Cor. 13. 13.

Vpon this, and the like words, I beleeue in the holy Ghoſt [h]; I beleeue in the holy Ghoſt, the Lord and giuer of life [i]; the Catholike Faith is this, that we worſhip one God in Trinity, and Trinity in Vnity, &c. The Father is God, the Sonne is God, and the holy Ghoſt is God. And yet they are not three Gods, but one God [k], &c. ſay the ancient Fathers: which alſo is the Faith and confeſſion of all Gods people at this day [l].

h Sym. Apoſt.

i Sym. Nicen

k Symb. Atha.

l Confeſſ. Helv. ar. 6. & 2. c. 2. Baſil. ar. 1. Bohe. c. 3. Belg. ar. 8. Auguſt. ar. 1. Wittemb. c. 1. Suevicea, ar. 1. Gal. 6. Harm. confeſſ. præf.

The errors and aduerſaries vnto this truth.

This maketh to the condemnatiõ of the Pneumatomachies, whereof,

whereof,

Some impugne the deity of the holy Ghoſt, as did in old time, *Samoſatenus* [a] and *Photinus* [b] of late yeeres, *Seruetus* [c], *Ochinus* [d], abroad; and Francis *Ket* [e], *Hamant* [f], and certaine Browniſts [g], among vs at home: Some affirme the holy Ghoſt to be but a meere creature, as did Arius [h], the Semiarians [i], the Macedonian heretikes [k], the Tropickes [l], Ochinus [n]. Some haue aſſumed the ſtile, and title of the holy Ghoſt vnto themſelues; as did *Simon Magus* [n]: *Montanus* [o], and *Manes* [p].

Some haue giuen the title of the holy Ghoſt vnto men, and women; ſo.

Hierax ſaid, that *Melchiſedech* was the holy Ghoſt [q].

Simon Magus tearmed his Helene the holy Ghoſt [r].

The Helcheſaites ſaid, the holy Ghoſt was a woman, and the naturall ſiſter of Chriſt [s].

Many Papiſts, and namely the Franciſcanes [t], bluſh not to ſay, that S. *Francis* is the holy Ghoſt.

a Epiph.
b Vinc. Lyr. l. aduerſ hær.
c Beza epiſt. r.
d Zanch. de 3. El. l 4. c. 1.
e Burnt at Notwich, 14. Ian. 1588.
f Holinſh. chro. fol. 1297.
g Who whiſper in corners that we muſt not beleeue in the holy Ghoſt, ſaith Bredwell writing againſt Goluer p. 102.
h Theod. l. 5. c. 10.
i Philaſt.
k Soz. l. 4. c. 27.
l Athan.
m Zanch. de El. par. l. 2. c. 5.
n D. Iten.
o Euſ. l. 5. c. 18.
p Chry. de ſ. S.
q Epiphan.
r Epiphan.
s Epiphan.
t Alcar. Fr. l. 1.

2. Propoſition.

The holy Ghoſt is of one ſubſtance, maieſty and glory with the Father, and the Sonne.

The proofe from Gods Word.

The holy Ghoſt effected the incarnation of Chriſt [a], teacheth all things [b], leadeth into all truth [c], giueth vtterance to his ſeruants [d], and gifts vnto his people [e], placeth rulers in the Church, and ouerſeers to feede the flocke of God [f]; ſealeth the Elect vnto the day of redemption [g], aſwell as the Father, and the Son: and theſe three, *viz.* the Father, the Word, and the holy Ghoſt are one [h]. Therefore is the holy Ghoſt of one ſubſtance, maieſty and glory with the Father, and the Sonne.

a Mat. 1. 18, 20. Luk. 1. 35.
b Ioh. 14. 26.
c Ioh. 16. 13.
d Acts 2. 4.
e 1 Cor. 12. 8.
f Acts 20. 28.
g Eph 4. 30.
h 1 Ioh. 5. 7.

And this was the beliefe of the ancient Fathers.

I beleeue (ſay they) in the holy Ghoſt, the Lord and giuer of life, &c. who with the Father and the Son together is worſhipped

i Symb. Nicen
k Symb. Ath.
l Confes Helv. 1. ar. 6. & 2. c. 3. Basil. ar. 1. Bohem. c. 3. Gal. ar. 1. Belg. ar. 1. Aug. ar. 1. Wittemb. c. 1, 2. Suevica.

shipped, and glorified, who spake by the Prophets [i].

The Godhead of the Father, of the Sonne, and of the holy Ghost, is all one; the glory equall, the maiesty coeternall. Such as the Father is, such is the Sonne, and such is the holy Ghost, &c. And in this Trinity none is afore or after other, none is greater or lesse then another: But the whole three persons be coeternall together, and coequall [k].

The very same doe all reformed Churches beleeue, and confesse [l].

The errors and aduersaries vnto this truth.

ar. 1.
a Zanch. de 3. El. par. 2. l. 5. c. 1.
b Aug. cont. Mar. Arcian.
c Ruffin. l. 1. c. 25.
d Niceph. l. 9. c. 47.
e Confes. Au. 5. ar. 8.
f Pol of the Tur. Emp. 3. c.
* Hutchinson in his Image of God, c. 24. p. 112. a.
g H.N. in his Instruct. præf. sent. 7.
h Idem in his Spir. Iandpræf sect. 14.
i Sen. l. 1. dist. sect. 5. 2.
k Zanch. de 3. E. par. 1. l. 4. c. 1. l. Zanch. ib. l. 1. c. 2.

The premisses doe make

Against the Tretheites; which affirme the holy Ghost to be inferiour vnto the Father [a].

Against the Arrians; who said the holy Ghost was inferior to the Sonne [b].

Against the Macedonian heretikes, who held the holy Ghost to be but a minister, and seruant of the Father, and the Sonne [c]: yet of more excellent maiesty, and dignity then the Angels [d].

Against many erroneous spirits, which deliuer the holy Ghost to be nothing else but,

The motion of God in his creatures, as did the Samosatenians [e].

A bare power, and efficacy of God working by a secret inspiration; as the Turkes [f]; and certaine English Sadduces doe imagine *.

The Inheritance allotted to the faithfull [g]; and the being or vertuous estate of Christ [h], as dreameth H.N.

The affection of charity, or Loue within vs; an error of *Petrus Lombardus* [i].

Gods loue, fauour and vertue, whereby he worketh in his children; so thought *Ochinus* [k], and *Seruetus* [l].

1. Propo-

2. Propoſition.

The holy Ghoſt proceedeth from the Father, and the Sonne.

The proofe from the Word of God.

The proceeding of the holy Ghoſt from the Father, and the Sonne, wee gather from the holy Scripture, which teacheth how

The Father ſendeth the Comforter, which is the holy Ghoſt, in the name of the Son [a], and the Son ſendeth the comforter, the Spirit of truth, vnto the Father [b]; he proceedeth of the Father [c], and is ſent of the Sonne [d].

a Ioh. 14. 26.
b Ioh. 15. 26.
c Ibid.
d Ioh. 16. 7.

So with vs, ſay the ancient Fathers, and Chriſtians,

He proceedeth from the Father and the Son [e].

e Sym. Nicen.

The holy Ghoſt is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Son, not three Sonnes; one holy Ghoſt, not three holy Ghoſts [f], which is the faith of the moderne Chriſtians [g].

f Sym. Athan.
g Confeſ. Helv. 1. c. 3. Gal. c. 3. Belg. ar. 8. 11. Wittemb. c. 3. Suevica. ar. 1.

The aduerſaries vnto this truth.

This diſcouereth all them to be impious, and to erre from the way of truth, which hold and affirme

That the holy Ghoſt proceedeth neither from the Father, nor the Son, but is one, and the ſame perſon that Chriſt is: as the Arrians doe [a].

a Baſil. ſerm. de ſp. S.

That the holy Ghoſt proceedeth from the Father, but not from the Son: as at this day the Grecians [b], the Ruſſians [c], the Moſcouites [d], maintaine.

b Ruſſe Commonweale, c. 23.
c Guagnin. de relig. Moſcov.
d Father de relig. Moſcov.

That there is a double proceeding of the holy Ghoſt; one temporall, the other eternall; an error of *Peter Lombard* [e], vncontrolled hitherto, and therefore well liked of the Papiſts.

e T. Sent. l. 1. diſtinct. 14.

6. Article.

Of the ſufficiency of the holy Scripture for ſaluation.

Holy Scripture [1] *containeth all things neceſſary for ſaluation: ſo that whatſoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it ſhould be beleeued as an article of the faith, or be thought requiſite and neceſſary to ſaluation.* [2] *In the name of the holy Scripture, we doe vnderſtand thoſe Canonicall bookes of the old and new Teſtament, of whoſe authority was neuer any doubt in the Church.*

Of the names and number of the Canonicall bookes.

Geneſis.	*The* 1. *Booke of Chronicles.*
Exodus.	*The* 2. *Booke of Chronicles.*
Leuiticus.	*The* 1. *Booke of Eſdras.*
Numbers.	*The* 2. *Booke of Eſdras.*
Deuteronomium.	*The Booke of Eſther.*
Ioſhua.	*The Booke of Iob.*
Iudges.	*The Pſalmes.*
Ruth.	*The Prouerbs.*
The 1. *Booke of Samuel.*	*Eccleſ. or the Preacher.*
The 2. *Booke of Samuel.*	*Canticles or Song of Salomon.*
The 1. *Booke of Kings.*	4. *Prophets the greater.*
The 2. *Booke of Kings.*	12. *Prophets the leſſe.*

And the other bookes (as Hierome ſaith) the Church doth reade for example of life, and inſtruction of manners; but yet doth it not apply to ſtabliſh any doctrine, ſuch are theſe following.

The

The 3. Booke of Eſdras.
The 4. Booke of Eſdras.
The Booke of Tobias.
The Booke of Iudith.
The reſt of the Booke of Heſter.
The Booke of Wiſedome.
Ieſus the Sonne of Sirach.
Baruch the Prophet.
Song of the 3. children.
The Story of Suſanna.
Of Bel, and the Dragon.
The Prayer of Manaſſes.
The 1. Booke of Macchabes.
The 2. Booke of Macchabes.

4 *All the Bookes of the new Teſtament, as they are commonly receiued, we doe receiue, and accompt them for Canonicall.*

The Propoſitions.

1. The ſacred Scripture containeth all things neceſſary (to be knowne, and beleeued) for the ſaluation of man.
2. All the bookes in the volume of the Bible are not Canonicall, but ſome, and namely thoſe here ſpecied, are
3. The 3. & 4. Bookes of *Eſdras*, the Booke of *Tobias*, &c. are Apocryphall.
4. Of the new teſtament all the Bookes are Canonicall.

1. Propoſition.

The ſacred Scripture containeth all things neceſſary (to be knowne, and beleeued) for the ſaluation of man.

The proofe from Gods Word.

THe holy Scriptures to be ſufficient to inſtruct vs in all things neceſſary to be knowne and beleeued, for mans ſaluation, the Word of God teacheth.

Ye ſhall put nothing vnto the Word which I command you (ſaith the Lord) neither ſhall ye take ought therefrom [a].

Whatſoeuer I command you, take heed you doe it: thou ſhalt put nothing thereto, nor take ought there from [b]. Thou

ſhalt not turne away from it to the right hand, nor to the left,
c Ioſ. 1. 7. that thou maieſt proſper whitherſoeuer thou goeſt [c].

Euery Word of God is pure, &c. Put nothing vnto his
d Pro. 30. 5, 6. words, leſt he reproue thee, and thou be found a lyer [d].

Theſe things are written that ye might beleeue, &c. and
e Ioh. 20. 31. that in beleeuing ye might haue life through his Name [e].

The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being
f 2 Tim. 3. 16, 17. made perfect vnto all good workes [f].

If any man ſhall adde vnto theſe things: God ſhall adde vnto him the plagues that are written in this booke: and if any man ſhall diminiſh of the words of this booke, God ſhall take away his part out of the booke of life, and out of the holy City, and from thoſe things which are written in this
g Reu. 22. 18. booke [g].

h Confeſſ. Helu. ar. l. 4. & 20. 1. Baſil. ar. 10. Bohem. c. 1. Gal. ar. 2, 4, 5. Bel. ar. 7. Saxon. ar. 1. Wittemb. c. 30 Suev. ar. 1. Here vnto Gods people both alwayes haue, and at this preſent doe ſubſcribe [h].

The errors and aduerſaries vnto this truth.

Therefore aduerſaries be we to all aduerſaries to this truth: eſpecially

To ſuch as ſcorne, and contemptuouſly reiect the booke of God, as both did the Circumcellians, which defaced, and
a Aug. contra Petil. l. c 27. burnt the holy Scriptures [a], and Pope *Leo* the tenth, who tearmed the holy Goſpell, A fable of Chriſt [b]: and doe the pro-
b Apol. Steph. fol. 3. 58. phane Atheiſts [c].

c Naſh. in Chriſt his teares, p. 59. a. Alſo to ſuch as debaſe the credit and eſtimation of the holy Scriptures, as *Dauid George* did [d]: and both doe the Pa-
d Hiſt. Dauidis Georg. piſts, who haue an opinion that the Scriptures of God are not
e Lindan. l. 1. c. 1. ſufficient to inſtruct mankinde vnto ſaluation [e]: and the Ana-
f Bullin. cont. Catabap. l 1. baptiſts, which deeme not the holy Bible to be the Word of God [f], with the Family of Loue, in whoſe bookes nothing is more frequent then the tearming of Gods reuerend miniſters, and preachers, Scripture-learned.

Alſo to them which with Gods Word do equall their owne doctrines,

doctrines, Iniunctions, precepts, and Traditions, as do the Papiſts. For of their doctrine, ſay the Rhemiſts: whatſoeuer the lawfull Apoſtles, Paſtors, or Prieſts of Gods Church preach in the vnity of the ſame Church (meaning the new Church of Rome) is to be taken for Gods own word [g]. To the ſame purpoſe, but more blaſphemouſly Stapleton: As the Iewes were to beleeue Chriſt: ſo are we ſimply, and in euery thing to beleeue the Church (of Rome) whether it teacheth truth or errors [h].

Whatſoeuer by the authoritie of the Church is commanded, ought of all men to be eſteemed as the very Goſpell, ſaith Abbat Trithemius [i], of Popiſh precepts: and our Engliſh Rhemiſts. He that deſpiſeth the Churches, or her lawfull Paſtors precepts. And of their Traditions: He that refuſeth Eccleſiaſticall traditions, deſerueth to be throwne out of the Church among the Heathen, as well as he which refuſeth the Goſpell, ſaith Didacus Stella [l], and the Councell of Trent; with like affection of godlineſſe and reuerence, embrace we, and worſhip the bookes of the old and new Teſtament, and Eccleſiaſticall Traditions, ſaith the Councell [m]. The like opinion haue the Moſcovites of Traditions [n].

To them finally are wee aduerſaries; which aboue the Scriptures doe preferre their owne [1] inuentions, as did the Philoſophers; whereof one ſaid of *Moſes*, That good man maketh a trimme diſcourſe, but proueth nothing; and the Grecians, to whom the Goſpell is fooliſhneſſe [o]; [2] and imaginations, as did the Manichies [p], Dauid George [q], and doe the Turkes [r], and Family of Loue [s], [3] or Traditions, as do the Papiſts, who more cruelly do puniſh the violaters of their owne Traditions, and ordinances, then they doe the breakers of Gods Commandements; [4] or Statutes, Edicts, Iudgements, Proclamations, &c. proceeding from the braine of man, as Machiauell doth, and his ſchollers.

g Teſt. Rhem. an 1. Theſ. 2. 12.

h Stapl. antid. Euang. in Luc. 10. 16. p. 528.

i Tract. de propriet. Monach. c. 4.

k Teſt. Rhem. an 1. Theſ. 4. 8.

l Stella in Luk. 10. fol. 20.

m Concil. Trid. ſeſſ. 4.

n Ruſſ. Com. c. 23.

o 1 Cor. 1. 23.

p Epiphan.

q Hiſt. Da. Geo

r Pol. of the Turcem. c. 3. 23

s Diſplay. A. 6.

2. Propoſition.

All the Bookes in the volume of the Bible are not Canonicall, but ſome are.

That ſome bookes, and namely thoſe aboue mentioned, are Canonicall, it hath bin granted by the beſt learned, and moſt godly of long time. And as al reformed Churches in the world are of the ſame iudgement with vs; ſo in their publike Confeſſions, ſome haue ſo accounted, and iudged of them as we do[a]:

[a] Confeſſ. Gal. ar. 9. Belg. ar. 4.

Aduerſaries to this truth.

Therefore (to ſpeake firſt of the Canonicall bookes of the old Teſtament) much haue they offended, which either reiected all, or allowed but ſome of the bookes of the old Teſtament: of the former ſort were the Seuerians, Baſilides[b], Carpocrates[c], and the Manichies[d]; and the Catabaptiſts[e]: of the latter were ſundry, whereof,

[a] Triteut. de eccleſ. ſcrip.
[b] Epiphan.
[c] Epiphan.
[d] Aug. de bono perſ. l. 2. c. 11.
[e] Zuing. lib. contra Carabap.
[f] D. Whit. de S. Scrip. contra Bellar. q. 1. c. 3.
[g] Ruſſe. Com. c. 23.
[h] Cyril. Catech. 18.
[i] Tertul. de præſ. hæret.
[k] Beza in vita Caly.
[l] Whitak. de S. Scrip. contra Bellar. q. 1. c. 3.

Some receiued no moe but onely the fiue bookes of Moſes, as the Sadduces.

Some, of all the bookes in the old Teſtament, reiect the works of Moſes, and namely his foure laſt bookes; as the Moſcovites[g].

Some embraced the Law onely, and the Prophets; as the Samarites[h].

Some eſteemed neither the Law, nor the Prophets; as the Appelleans[i].

Some had in contempt the booke of the Canticles, as Sebaſtian Caſtellio[k].

And ſome the booke of Iob, as the Anabaptiſts[l].

3. Propoſition.

The third and fourth bookes of Eſdras, the booke of Tobias, &c. be Apocrypha.

That diuers, and namely theſe bookes mentioned, are Apocrypha, wee are neither the firſt that ſaid; nor they alone which affirme the ſame. For ſo iudge of them did the ancient Councell at Laodicea, [a] and doe the Churches reformed, and namely in France[b], and Belgia[c].

[a] Can. 59.
[b] Confeſſ. Gal. ar. 3.
[c] Confeſſ. Belg. ar. 4.

Aduer-

Errors and aduerſaries vnto this truth.

So that they are to be held, and taken heed of, as Seducers, which vpon the Church would thruſt, either other mens workes, and deuices, not compriſed in the Bible, as would,

Some, the new Prophets, Barobas, and Barolf, of Baſilides the Heretike [a].

Some, the manifeſtations of Marcion the Heretike [b].

Some, the myſteries of Manichie the Heretike [c].

Others, Eſaias Aſcenſorium, of Hierax the Heretike [d].

Others the Goſpell after the Egyptians, after S. *Andrew*, S. *Iames* the leſſer, S. *Peter*, S. *Bartholomew*, the 12. Apoſtles, Barnabas, Nicodemus, Thaddeus.

The Canons of the Apoſtles, others.

Others, the Acts of S. *Abdie*, S. *Andreas*, S. *Paul*, *Peter*, *Philip*, *Thomas*.

Others the Reuelation of S. *Paul*, *Steuen*, *Thomas*.

Others, the Bookes of the Anabaptiſts, of H. N. with Popiſh Legends, and the like.

Or the bookes Apocrypha, within the volume of the Bible, as the Papiſts, who therefore anathematize, and curſe ſo many as take them not for Canonicall [e].

a Euſeb. eccl. hiſt. l. 4. c. 8.
b Tertul. de hæret.
c Magdeburg. eccleſ. hiſt. c. 3. c. 11.
d Epiphan.

4. Propoſition.

Of the New Teſtament all the bookes are Canonicall.

Although ſome of the ancient Fathers, and Doctors, accepted not all the bookes contained within the volume of the new Teſtament, for Canonicall: yet in the end they were wholly taken and receiued by the common conſent of the Church of Chriſt in this world, for the very Word of God, as they are at this day, almoſt in all places, where the Goſpell is preached, and profeſſed.

Howbeit, we iudge them Canonicall, not ſo much becauſe learned, and godly men in the Church ſo haue, and do receiue, and

e Concil. Tri. ſeſſ. 4. decr. de Can. ſcrip.

and allow of them; as for that the holy Spirit in our hearts doth testifie that they are from God. They carry a sacred and diuine authoritie with them; and they doe also agree in all points with the other bookes of God in the old Testament.

Errors, and aduersaries vnto this truth.

Therefore in admitting all and euery of these bookes, and acknowledging them to be Canonicall, wee demonstrate our selues to be against

Such as reiected all the new Testament, as did the Iewes, and our Matthew Hamant [a].

[a] Holinsh. chro. fol. 1299.

Such as allowed part, but not the whole new Testament; and these were of diuers sorts, whereof

Some allowed of the Euangelists, onely Matthew, as the Cerdonites [b], and Ebionites [c], others only Luke, as the Marcionites [d], others, onely Iohn, as the Valentinians [e].

[b] Eus. l. 3. c. 27.
[c] Iren. l. 1. c. 26.
[d] Iren. ibid.
[e] Idem l. 2. c. 11.

Some accepted onely the Acts of the Apostles, as the Tatians: others, of all other bookes reiected the said Acts, as the Manichies [g], and the Seuerites [h].

[g] Augustl. lib. de vtil. cred.
[h] Euseb.

Some of S. *Pauls* Epistles, tooke the Epistles vnto *Timothy*, and *Titus* onely to be Canonicall, as Marcion the heretike [i].

[i] Iren. l. 3. c. 12.

Some, as Apocryphal, refuse the Epistle vnto Philemon [k], others the Epistle vnto the Hebrewes, the Epistle of S. *Iames*, as Althemerus [l], others the first, the second Epistles of *Iohn* with the Epistle of *Iude*, as Wigandus [m]; others the Epistle vnto the Hebrewes, of *Iames*, the two last of *Iohn*, and of *Iude*, as Cardinall Caietane [n].

[k] Theodor. arg. in epist. Pauli ad Tit.
[l] Althemer. in c. 2. epist. Ia.
[m] Wigand. Syntag. l. 5.

Some reiected the booke of S. *Iohns* Reuelations, or the Apocalypse, as Hesshusius [o]: we are also against them which allowed neither the whole new Testament, nor those bookes wholly, which they embraced, as the Marcionites, who defaced all those places in the Gospell after *Luke*, and in the Epistles, which concerned either the diuinity, or humanity of our Sauiour Christ [p].

[n] See Whitak. against W. Rainolds. c. 7.
[o] Lib. de 600. error. pontif.
[p] Iren. l. 2. c. 29.

And lastly, are we against them which receiue the whole new Testament, but deface and put out such texts as mislike them

them; as the Turkes who ſcrape out whatſoeuer they finde touching the paſſion of Chriſt, alleadging how it was added purpoſely by the Iewes in deriſion of Chriſtians [q]. q Aul. I. 2. p. 50.

7. Article.

Of the Old Teſtament.

1. *The Old Teſtament is not contrary to the New. For both in the Old and New Teſtament, euerlaſting life is offered to mankinde by Chriſt, who is the onely Mediatour betweene God and man, being both God, and man.*

2. *Wherefore they are not to be heard, which faine that the old Fathers did looke onely for tranſitory promiſes.*

Although the Law giuen from God by Moſes, as touching 3 *Ceremonies, and Rites, doe not bind Chriſtian men:* 4 *nor the ciuill precepts thereof ought of neceſsity to be receiued in any Common-wealth: yet notwithſtanding, no Chriſtian man whatſoeuer is free from the obedience of the commandements, which are called morall.*

The Propoſitions.

1. The old Teſtament is not contrary to the new.
2. The old Fathers looked for eternall happineſſe, through Chriſt, as well as for temporall bleſſings.
3. Chriſtians are not bound at all to the obſeruation of the Iudaicall ceremonies.
4. The Iudiciall lawes of the Iewes are not neceſſarily to be receiued, or eſtabliſhed in any Common-wealth.
5. No Chriſtian man whatſoeuer is freed from the obedience of the Law Morall.

1. Propoſition.

The Old Teſtament is not contrary to the New.

The proofe from Gods Word.

THat the old Teſtament is not contrary to the new, it may be prooued by many inuincible arguments: yet it is moſt apparant, in that our Sauiour Chriſt, very God and very man (as aboue art. 2. hath bin declared) is offered vnto mankinde for his eternall ſaluation, by them both. For

Wee learne that there is one and no Chriſts moe in the new [a], and we learne the ſame in the old [b].

That Chriſt is the Sonne of God, in the new [c], we learne the ſame in the old [d].

That Chriſt is very man, in the new [e]; we learne that hee ſhould be ſo from the old [f].

That Chriſt was borne at Bethelem in the new [g], we learne that he ſhould be ſo from the old [h].

That Chriſt was borne of a Virgin in the new [i], we learne that he ſhould be ſo from the old [k].

That Chriſt was honoured of Wiſe-men in the new [l], wee learne that he ſhould be ſo from the old [m].

That he rode vpon an Aſſe vnto Ieruſalem, from the new [n], we learne that he ſhould ſo doe, from the old [o].

That he was betrayed in the new [p]: we learne that he ſhould be ſo from the old [q].

That he ſuffered not for his owne, but for our tranſgreſſions, in the new [r]; wee learne that hee ſhould ſo doe, from the old [s].

In the new that he roſe againe from the graue [t]; from the old, that he ſhould ſo doe [v].

And in the new, that hee aſcended into heauen [x], and in the old, that he ſhould ſo doe [y].

a Acts 3.25. Gal.3.8, 10.
b Gen 22. 18.
c Mat. 16. 16. Acts 13.33.
d Pſal.2.7.
e Heb.2.14, 15, 16.
f Eſa. 11. 1. and 53. 3.
g Mat. 2.1.
h Mich. 5. 2.
i Math.1. 23.
k Eſa.7. 14.
l Mat.2. 11.
m Eſa.60.6.
n Mat. 21. 1.
o Zach.9.9.
p Luke 22. 7.
q Zach.11.12.
r Acts 8.33.
s 1 Cor.5.4.
1 Pet.2. 24.
t Eſay.53.5.
u Act.2.29,31.
1 Cor. 5.4. Matth. 12.40.
v Pſal.16.10. Ionas 1.17. and 2.10.
x Ephe.4.8.
y Pſal.61.18.

Errors and aduerſaries vnto this truth.

We are then aduerſaries to them all, which reiect, as of no reckoning, the old Teſtament, as did both old heretikes, as Baſilides, Carpocrates, and the Manichies; and the new Libertines, who ſay the old Teſtament is abroagated [b]. [a] See afore pr. 6. Prop. 2. [b] Bullin. cont. Anab. l. 2. c. 14.

2. Propoſition.

The old Fathers looked for eternall happineſſe, through Chriſt, as well as for temporall bleſſings.

The proofe from Gods Word.

The old Fathers to haue looked not onely for tranſitory promiſes, but alſo for eternall happineſſe, through Chriſt, the holy Scripture doth manifeſt.

S. *Paul* ſaith [a], [a] 1 Cor. 10. 1.

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloude, and all paſſed thorow the red ſea; and did all eate the ſame ſpirituall meat; and did all drinke the ſame ſpirituall drinke: (for they dranke of the ſpirituall Rocke that followed them; and the Rocke was Chriſt.) 2. 3.

By faith, *Noe* was made heire of the righteouſneſſe which is by faith [b]. [b] Heb. 11. 7.

By faith, *Moſes*, when he was come to age, refuſed to bee called the ſonne of *Pharaohs* daughter, and choſe rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebukes of Chriſt greater riches, then the treaſures of Egypt: for he had reſpect vnto the recompence of the reward [c], &c. [c] Ibid. 24. 25, 26.

All theſe through faith obtained good report, and receiued not the promiſe; God prouiding a better thing for vs, that they without vs ſhould not be made perfect [d]. [d] Ibid. 39. 40.

Abraham reioyced to ſee my day [e], *Abraham* aboue hope beleeued vnder hope, that he ſhould be the father of many nations [f]. [e] Rom. 8. 56. [f] Rom. 4. 18.

Of which ſaluation the Prophets haue inquired, and ſearched [g]. [g] 1 Pet. 1. 10.

This truth was neuer doubted of in the Church of God, and is publikely acknowledged by some confessions [h].

h Helv.2.c.13. Saxon.ar.13.

The aduersaries vnto this truth.

They are not then to be heard, which thinke the Fathers, & faithfull people before Christ his time, hoped onely for temporall, and not for spirituall, and if for spirituall, yet not for eternall happinesse; as did many of the Iewish Atheists [a], and Sadduces [b], and do the Family of Loue, which make the promises of happinesse, by temporall blessings to be accomplished in transitory life.

a Psal 53.1.
b Acts 23.8.

Hence H.N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the vpright, and concordable life; and saith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned, Rom.14.6. and the land of promise, wherein hony, and milke floweth, spoken: Exo.3.a.13.a. Deut.8.b. This, and more a great deale to this effect hath H.N [c].

c In his booke entit. The spir. land of peace. c.18.9,10.& c.2.54.

3. Proposition.

Christians are not bound at all to the obseruation of the Iudiciall ceremonies.

The proofe from Gods Word.

That neither the whole law ceremoniall of the Iewes, nor any part thereof is necessarily to be obserued of vs Christians, the holy Scripture teacheth vs by *Peters* vision [a], the Apostles decree [b], and by the doctrine of S. *Paul* [c].

a Acts 10. 13.
b Act.15.24, 29.
c Gal.2.3,4. and 4.10,11. Eph.2.14,15. Col.2.16,17.

As all beleeue, so some Churches publikely acknowledge the same [d].

d Confess. Gal ar.13. Belg. ar. 25.

Errors, and aduersaries vnto this truth.

In a wrong opinion therefore be they, who are of minde, either that the law Ceremoniall wholly is to continue, and be in vse, or that part thereof is yet in force, and must be.

The former of these was the opinion of the false prophets [a], the

a Acts 15.1,2.

the Cerinthians [b], the Ebionites [c], and is of the Iewes: Armenians, and Family of Loue [d]; the latter is an error of our home Sabbatarians. For say they:

The Sabbath was none of the Ceremonies, which were iustly abrogated at the comming of Christ [e].

When all Iewish things haue bin abrogated, onely (be their very words) the Sabbath hath continued still in the Church in his proper force, that it might appeare that it was of a nature farre differing from them [f].

Whereas all other things were so changed, that they were cleane taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed, that it yet remaineth: which sheweth that though all the other were ceremoniall, and therefore, had an end: This Sabbath was morall, and therefore abideth still [g].

The Commandement (of Sanctifying euery Seuenth Day, as in the Mosaicall decalogue) is naturall, morall, and perpetuall (is their doctrine [h].)

b Euseb. c Iren. l. 1. c. 26. d H. N. cuang. c. 12. sect. 4. 9. e D. B. Sab. doctrine, 1. booke, p. 11. f Ibid. p. 10. g Ibid. p. 41. h Ibid. p. 7.

4. Proposition.

The Iudiciall lawes of the Iewes, are not necessarily to be receiued, or established in any Common-wealth.

The proofe from Gods Word.

The truth hereof appeareth by the Apostles decree [a]; which sheweth whereunto onely the Primitiue Church necessarily was tyed.

By the Apostles doctrine [b], which enioyneth Christians to yeeld obedience vnto the ordinances of their lawfull Gouerners, and Commanders whosoeuer.

By the Apostles example, and namely of the blessed S. *Paul* [c], who tooke benefit, and made good vse of the Romane, and Emperiall lawes.

a Acts 15. 20, 28, 29. b Rom. 13. 1. 1 Pet. 2. 13, 14. c Acts 16. 37. Act. 22. 25, &c. Act. 25. 11, 12.

Errors, and aduerſaries vnto this truth.

This truth neither is, nor euer was oppugned by any Church. Onely among our ſelues ſome thinke vs neceſſarily tied vnto all the Iudicials of *Moſes*, as the Browniſts. (For they ſay, The lawes Iudiciall of *Moſes* belong as well vnto Chriſtians, as they did vnto the Iewes [a].)

Others, that we are bound, though not vnto all: yet vnto ſome of the Iudicials, as holdeth T.C. [b], and *Philip Stubs* [c].

a Barrowes diſco.p. 127.
b 1.Replic. ſect.1.2.
c Anatom.of abuſes, 2.part. D.b.

5.Propoſition.

No Chriſtian man whoſoeuer is freed from the obedience of the law Morall.

The proofe from Gods Word.

Thinke not that I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy them, but to fulfill them. For truly I ſay vnto you (ſaith our Sauiour Chriſt) till heauen, and earth periſh, one iot or one tittle of the law ſhall not ſcape, till all things be fulfilled: whoſoeuer therefore ſhall breake one of theſe leaſt commandements, and teach men ſo, ſhall be called the leaſt in the kingdome of heauen, &c [a].

a Mat.5.17, 18,19.

If thou wilt enter into life, keepe the commandements, &c. Thou ſhalt not kill, thou ſhalt not commit adultery, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe; Honour thy father, and thy mother [b].

b Mat. 19. 17, 18, 19.

Doe wee make the law of none effect, through faith? God forbid, yea, we eſtabliſh the Law [c]. Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the Commandements of God [d]. The publike confeſſions of the Churches of God in France [e], and Belgia [f] agree with this Doctrine.

c Rom.3.31.
d 1 Cor.7.19.
e Art.23.
f Art.25.

Errors

Errors and aduerſaries vnto this truth.

Whereby are condemned, as moſt wicked and vnſound, the opinions

Of the Manichies, who found fault with the whole Law of God, as wicked, and proceeding, not from the true God, but from the prince of darkeneſſe [a].

Of Brownift Glouer, whoſe opinion was, that Loue now is come in the place of the tenne Commandements [b].

Of *Iohannes Iſlebius*, and his followers, the Antinomies, who will not haue Gods Law to be preached; nor the conſciences of ſinners to be terrified, and troubled with the Iudgements of God [c].

Of Baniſter (among our ſelues) who held how it is vtterly euill for the Elect, ſo much as to thinke, much leſſe to ſpeake, or heare of the feare of God (which the Law preacheth [d].)

a Aug. cont. Fuſt. epiſt. 11. & 74.

b Bredweb detect. p. 119.

c Sim. Pauli meth. par. 2. de lege Dei, p. 54.

d Banni. error.

8. Article.

Of the three Creedes.

1 *The three Creedes, Nicene Creede, Athanaſius Creede, and that which is commonly called the Apoſtles Creede, ought throughly to be receiued, and beleeued. For* 2 *they may be prooued by moſt certaine warrants of holy Scripture.*

The Propoſition.

1. The Nicen, Athanaſian, and Apoſtolicall Creedes, ought to be receiued, and beleeued.

2. The three Creeds, *viz.* The Ni. Athan. and of the Apoſtles, may be prooued by the holy Scripture.

1. Propo-

1. Propoſition.

The Nicen, Athanaſian, and Apoſtolicall Creedes, ought to be receiued, and beleeued.

THis propoſition the Churches of God, both anciently, and in theſe laſt dayes [a], doe acknowledge for true.

a Confeſſ. Helv. a. c. 11. Gal. ar. 5. Belg. ar. 9. Saxo. ar. 1.

The errors and aduerſaries vnto this truth.

Therefore much out of the way of godlineſſe are they, which tearme the Apoſtles Creede, A forged patcherie, as Barrowe doth [a], and Athanaſius, Sathanaſius Creede, ſo did Gregorios Paulus in Polonia [b], and the new Arrians, and Neſtorians in Lituania [c].

a Bar. diſ. p. 76. b Genebr. l. 4. p. 1158. c Surius chro. p. 329.

My ſelfe ſome 28. yeeres agoe, heard a great learned man, whoſe name vpon another occaſion afore is expreſſed (to whoſe acquaintance I was artificially brought) which in priuate conference betweene him and my ſelfe, tearmed worthy Zanchius, a Foole and an Aſſe, for his booke de tribus Elohim, which refuteth the new Arrians; againſt whoſe founders, the Creedes of Athanaſius, and Nicene were deuiſed. Him attentiuely I heard, but could neuer ſince abide for thoſe words: and indeed I neuer ſaw him ſince.

2. Propoſition.

The three Creeds, viz. the Ni. Athan. and of the Apoſtles, may be proued by the holy Scripture.

The proofe from the Word of God.

a Deut. 6. 4. Mal. 2. 10. 1 Cor. 8. 4. Eph 4. 5, 6. b Mat. 3. 17. Gal. 4. 6. 1 Ioh. 5. 7.

Than this aſſertion nothing is more true: For the Creedes, I meane theſe three Creedes, ſpeake firſt,

Of one and the ſame God, whom we are to beleeue is for eſſence but one [a], in perſons three [b], *viz.* The Father, the Crea-

tor

tor [c], the Son, the Redeemer, the holy Ghoſt, the Sanctifier [c]. Next of the people of God which we muſt thinke, and beleeue is,

The holy [f], and Catholike Church [g],
The Communion of Saints [h],
Pardoned of all their ſinnes [i],
And appointed to ariſe from death [k], and to enioy eternall life, both in body and ſoule [l].

c Pſal. 134. 3. d Eſa. 53. 4. Rom. 5. 18. Gal. 3. 13. Eph. 2. 16. 1 Iohn 2. 2. e 1 Cor. 1. 21, 22. 1 Pet. 1. 2. f Eph. 1. 3, 4.

& 2, 21. Col. 1. 22. g Eſa. 54. 2. Pſal. 87. 4. Acts 1. 8, &c. Eph. 2. 14. Reu. 5. 9. h Eph. 4. 15. 1. Cor. 10. 16. Heb. 10. 25. 1. Iohn 1. 7. i Eſa. 44 22. Mat. 18. 23, &c. Col. 2. 13. k Iohn 5. 28. 1. Cor. 15. Phil. 3. 21. l Iohn 6. 39. 1. Pet. 1. 4. Reuel. 21. 4.

The aduerſaries vnto this truth.

Therfore we are enemies to all aduerſaries of this doctrine, or any whit of the ſame in them compriſed, whether they be Atheiſts, Iewes, Sadduces, Ebionites, Tretheites, Antitrinitarians, Apollinarians, Arrians, Manichies, Neſtorians, Origenians, Turkes, Papiſts, Familiſts, Anabaptiſts, or whoſoeuer.

9. Article.

Of Originall, or Birth ſinne.

1 *Originall ſin ſtandeth not in the following of* Adam *as the Pelagians doe vainely talke, but* 2 *it is the fault, and corruption of the nature of euery man, that naturally is engendred of the off-ſpring of* Adam, *wherby man is very far gone from originall righteouſnes, and is inclined to euill, ſo that the fleſh luſteth againſt the ſpirit, and therfore in euery perſon, borne into the world, it deſerueth Gods wrath, and damnation.*

3 *And this infection of nature doth remaine, yea in them that are regenerated, whereby the luſt of the Fleſh, called in Greeke* φρονημα σαρκος. *Which ſome doe expound, the*

wisedome: some the Sensualitie, some the affection: some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleeue, and are baptized: yet the Apostle doth confesse, that † Concupiscence, and Lust hath of it selfe the nature of sinne.

The Propositions.

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of euery man, &c.
3. Originall sinne remaineth in God his deare children.
4. Concupiscence, euen in the regenerate, is sinne.

1. Proposition.

There is Originall sinne.

The proofe from Gods Word.

IN the holy Scripture we finde of Originall sinne, the cause, the subiect, and the effects: the cause thereof is *Adams* fall [a], partly by the subtill suggestions of the diuell [b], partly through his owne free-will: and the propagation of *Adam* his corrupted nature vnto his seed and posterity.

Except a man be borne againe, he cannot see the kingdome of God, saith our Sauiour Christ [c]. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for as much as all men haue sinned, saith S. *Paul* [d]. As new borne babes desire the sincere milke of the word, that ye may grow thereby, saith S. *Peter* [e]. And S. *Iames* [f], Of his owne will begate he vs with the Word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* againe [g]: You that were dead in trespasses and sinnes, &c. and were by nature the children of wrath, as wel as others. But God, which is rich in mercy, through his great loue wherewith he loued vs, euen when we are dead by sins, hath quickned

a Rom. 5. 15. 1 Cor. 15. 21.
b Gen. 3. 4.
c 2 Cor. 11. 3.
d Ioh. 3. 3.
e 1 Pet. 2. 2.
f Iam. 1. 18.
g Eph. 2. 1, 3, 4.

quickened vs together in Christ, &c.

The subiect thereof, is the old man, with all his powers, minde, will, and heart. For in the minde there is darknesse, and ignorance of God, and his will [h]: and in the will and heart of man, there is concupiscence, and rebellious affections against the Law of God [i].

And the effects of this Birth, or Originall sinne, are first actuall sinnes, and they both inward, as vngodly affection; and outward, as wicked lookes, prophane speech, and diuelish actions [k]; next, an euill conscience [l], which bringeth the wrath of God [m], death [n], and eternall damnation [o].

All Churches of God beleeue this, and some in their publike confessions testifie so much [p].

[h] Math. 12.34. Rom. 8.7. 1 Cor. 2.14. 1 Iohn 3.1. & 5.19,20.
[i] Math. 5.29. Acts 7.39. and 15.9. Rom. 1.21. Iam. 1.13,14.
[k] Mat. 15.19.
[l] 1 Iohn 3.21.
[m] Rom. 1.18.

Col. 3.5,6. [n] Ioh. 8.24. Rom. 5.12. Iam. 1.15. [o] Rom. 5.18. [p] Confess. Helv. 1. ar. 8. & 2, c. 8. Basil. ar. 2. Bohem. c. 4. Gal. ar. 9,11. Belg. ar. 15. August. ar. 1. Saxon ar. 2.

Errors, and aduersaries vnto this truth.

Thus armed with authoritie, and forces from the word of God, and assisted with the neighbour Churches, we offer battell:

1. To the Iewes [q], Carpocratians [r], and Family of Loue [s], who flatly deny there is any originall sinne.

2. To the Papists, which say, that

Originall sinne is of all, the least sinne, and lesse then any veniall sinne.

Originall sinne is onely the debt of punishment for the sinne of *Adam*, and not his fault.

Originall sinne is not properly sinne: all this hath *Ruardus Tapperus* [t].

Such as are infected onely with Originall sinne, are free from all sensible punishment [u].

3. To *Florinus* and *Blastus*, who make God the author of sinne [x].

4. To the Sabbatarians among vs, who teach, that

The life of God in *Adam* before his fall, could not continue without a Sabbath [y].

[q] Fr. Laur. a Villa nim. de forma. S. concion. l. 1. c. 13.
[r] Clem. Alex. strom. lib. 3.
[s] Display in Allens conf.
[t] Tapp. tract. de pec. Orig.
[u] Th. Aquin. l. 4. dist. 16. q 1. ar. 2.
[x] Confess. Helv. 2. c. 8. ex. Iren.
[y] Sab. doct. 1. booke p. 15.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preſerue him from falling [h], but alſo that being holy and righteous ſtill, he might haue bin preſerued in the fauour of God; which D.B. deliuereth in his Sabbath-doctrine.

h Ibid.

i Ib.1. booke, pag.182.

5. We are alſo aduerſaries to the like curiouſly affected, who enquire,

Whether it was Gods will, that *Adam* ſhould fall?
Whether God enforced our firſt parents to fall?
Why God ſtayed not *Adam* from falling? &c.

2. Propoſition.

Originall ſinne is the fault, and corruption of the nature of euery man, &c.

The proofe from Gods Word.

a Confeſſ. Gal. ar. 10.
b Confeſſ. Belg. ar. 15.
c Ro. 5. 12, 16.

Originall ſinne is not the Imitation of *Adam* his diſobedience: For the Scripture ſpeaketh of no ſuch thing; neither doth Confeſſ. Aug. Gods people ſo thinke: and ſome Churches, by their extant ar. 2. Saxon. ar 2. Witt. c. 4. Confeſſions, with vs deny the ſame: as the Church in France [a], and the Low-countries [b]: but it is, partly the Imputation of *Adam* his diſobedience vnto vs [c], and partly the fault, and corruption of mans nature [d], as the Churches alſo acknowledge [e].

d Rom. 3. 23. and 7. 18. Eph. 2. 3.
e Confeſſ. Helv. 2. c. 8. Gal. ar. 10. Bohem. c. 4. Auguſt. ar. 2. Saxon. ar. 2. Wittemb. c. 4.

The errors and aduerſaries vnto this truth.

Aduerſaries vnto this truth, are,

f Auguſt. de pec. meritis, c. 1, 2, 3.
g Diſplay in Allens conf.

The Pelagians [f], and Familie of Loue [g], who ſay that Originall ſinne commeth not by propagation, but by Imitation.

h Tertull.
i Auguſt.
k Auguſt. de hæreſ.

Such as aſcribe Originall ſinne in no ſort vnto man, but either vnto God, as did the Hermogenians [h], or vnto the diuell, as did the Valentinians [i].

The Manichies, who preached that this ſin is another, and a contrary ſubſtance within vs, and proceedeth not from our corrupted nature [k].

The

The Apollinarians, who held originall ſinne to be from nature [f].

The Papiſts, who affirme that ſome perſons, and namely, the Virgin *Mary* [g], is free from this Originall ſinne.

f Athan. de incar Chriſti.
g Concil. Trid. ſeſſ. 5. decr. de pec. Orig. Alb. Mig. c. 74. ſuper Euang. Miſſus eſt, &c. Paulus de Palacio id Mat. c. 11. p. 463.

3. Propoſition.

Originall ſinne remaineth in God his deare children.

The proofe from Gods Word.

I allow not that which I doe; for what I would, that doe I not, but what I hate, that doe I, ſaith S. *Paul* [a].

The fleſh luſteth againſt the ſpirit; and the ſpirit againſt the fleſh: ſo that ye cannot do the ſame things that ye would [b].

Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed [c].

Dearely beloued, I beſeech you, as ſtrangers, abſtaine from fleſhly luſts, which fight againſt the ſoule [d].

Nothing is more true in the iudgement of Gods people [f].

a Rom. 7. 15.
b Gal. 4. 17.
c Iam. 1. 14.
d 1 Pet. 2. 11.
e Confeſ. Helv. 1. ar. 8. & 2. c.
f Baſil. ar. 2. Gal. ar. 11. Saxon. ar. 11.

Errors, and aduerſaries vnto this truth.

We ſtand therefore in this point,

Againſt the Papiſts, who ſay that Originall ſin was not at all, much leſſe remained in the Virgin *Mary* [a].

Againſt Giſelbertus, whoſe doctrine is, that Baptiſme once receiued, there is in the baptized no ſin at all, either originall or actuall [b].

Againſt the Familie of Loue, who affirme that the elect and regenerate ſinne not [c].

Againſt the Carpocratians, whereof ſome boaſted themſelues to be euery way as innocent as our Sauiour Chriſt [d].

Againſt the Adamites both old [e] and new [f], who ſaid they were in ſo good a ſtate as *Adam* was before his fall, therefore without originall ſinne.

Againſt the Begadores in Almaigne, affirming they were

a Concil. Baſil. ſeſſ. 36. Teſt. Rhem. annot. Rom 5. 14.
b Giſelb lib. altercat. Synag. & eccleſ. c. 8.
c H. N. Document. ſent. c. 2. ſect. 1. c. 13. ſect. 5.
d Iren. l. c. 24.
e Epiphan.
f Æneas. Syly. hiſt. Bohem. c. 41.

g Carranza summa Concil

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlineſſe g.

4. Propoſition.

Concupiſcence, euen in the regenerate, is ſinne.

a Gal. 5. 17.
b 1 Pet. 2. 11.
c Rom. 7. 23.
d Rom. 8. 1.
e Gal. 5. 17, 21 Iam. 1. 14, 15.
f Coloſſ. 3. 5.

Concupiſcence in whomſoeuer, luſteth againſt the Spirit [a], fighteth againſt both the ſoule [b], and the law of the minde [c], and therefore (but that there is no condemnation to them which are in Chriſt Ieſus [d], it bringeth death, & damnation [e].

Mortifie therefore your members, which are vpon earth (ſaith S. *Paul* [f] vnto the Coloſſians) fornication, vncleanneſſe, the inordinate affection, euill concupiſcence, &c. for the which things ſake, the wrath of God commeth on the children of diſobedience.

g 1 Pet. 3. 11.

And vnto all Chriſtians, S. *Peter*, I beſeech you, as ſtrangers, abſtaine from fleſhly luſts g.

h Confe. Helv. 2. c. Saxon. ar. 2. 10.

To the ſame purpoſe is both the doctrine, and Confeſſions of Gods people [h].

Errors and aduerſaries vnto this truth.

i Confeſſ. Aug. ar. 2.

Therefore we miſlike their opinions, as vnſound, which ſay that concupiſcence either is no ſin at all; or but a veniall ſin, the former was an aſſertion of the Pelagians [i], and is of the Papiſts: that latter was one of Glouers errors.

Francis, the Monke of Colen counted concupiſcence no ſin, but ſaid it was as naturall, and ſo no more offenſiue before God, for man to luſt, then for the Sunne to keepe his courſe.

k Lomb. l. 2. diſt. 32.

Petrus Lombardus ſaith, that concupiſcence afore Baptiſme is both a puniſhment, and a ſin, but after Baptiſme is no ſinne, but onely a puniſhment [k].

l Catech. Trid. præcep. 9.

The Church of Rome both teacheth that the power of luſting is not, but the vſe of wicked concupiſcence, is euill, and numbred amongſt moſt grieuous ſinnes [l]; and decreeth how Concupiſcence is not ſinne, but proceedeth from ſinne, and incli-

inclineth vnto ſinne [d].

Glouer, the Browniſt ſaid, that the intemperate affections of the minde, iſſuing from concupiſcence, are but veniall ſins [e].

d Concil. Trid. ſeſſ. 5. decreto de pec. Orig.
e Bred. detect. 69. 1, 9.

10. Article.

Of Free-will.

[1] *The condition of man, after the Fall of Adam, is ſuch that he cannot turne, and prepare himſelfe by his owne naturall ſtrength, and good workes, [2] to faith and calling vpon God, wherefore we haue no power to doe good workes pleaſant, and acceptable to God, [3] without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.*

The Propoſitions.

1. Man, of his owne ſtrength, may doe outward and euill workes, before he is regenerate.
2. Man cannot doe any worke that good is, and godly, being not yet regenerate.
3. Man may performe, and doe good workes, when he is preuented by the grace of Chriſt, and renewed by the holy Ghoſt.

1. Propoſition.

Man of his owne ſtrength may doe outward and euill workes, before he is regenerate.

The proofe from Gods Word.

WEE deny not, that man, not yet regenerate, hath free will to doe the workes of nature, for the preſeruation

on of the body, and bodily eſtate, which thing had, and haue the bruit beaſts, and prophane Gentiles, as it is alſo well obſerued in our neighbor Churches [a]: Beſides, man hath free will to performe the workes of Satan, both in thinking, willing and doing that which euill is. For the imaginations of the thoughts of mans heart are onely euill continually [b]; euill, euen from his youth [c]. A truth confeſſed by our brethren.

a Confeſſ. Helv. 2. cap. 9. Aug. ar. 28. Saxon. 3. 4. 7.
b Gen 6. 5.
c Confeſſ. Helv. 2. c. 9. & 1. ar. 9. Bohem. c. 4.

Aduerſaries to this truth.

A falſe perſwaſion is it therefore, that man hath no power to mooue either his body ſo much as vnto outward things, as Laur. Valla dreamed [a], or his minde vnto ſinne, as the Manichies maintained, affirming how man is not voluntarily brought, but neceſſarily driuen to ſinne [b].

a Simon Pauli meth. par. 1. de lib. Ar.
b Aug. epiſt. 28

2. Propoſition.

Man cannot doe any worke that good is, and godly, being not as yet regenerate.

The proofe from Gods Word.

The wiſedome of the fleſh is enmity againſt God: for it is not ſubiect to the Law of God, neither indeede can be. They that are in the fleſh, cannot pleaſe God [a].

a Rom. 8. 7, 8.

The naturall man perceiueth not the things of the Spirit of God; for they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned [b].

b 1 Cor. 2. 14.

No man can ſay that Ieſus is the Lord, but by the holy Ghoſt [c].

c 1 Cor. 12. 3.

Wee are not ſufficient of our ſelues to thinke any thing, as of our ſelues, but our ſufficiency is from God [d].

d 2 Cor. 3. 5.

Without me ye can doe nothing, ſaith our Sauiour Chriſt [e].

e Ioh. 15. 5.

Which is the confeſſion of the godly reformed [f].

f Confeſſ. Helv. 1. ar. 9. & 2. c. 9. Baſil. ar. 2. Bohem. c. 4. Aug. ar. 18. Belg. ar. 14.

Aduer-

The aduerſaries vnto this truth.

Aduerſaries vnto this truth are all ſuch as hold, that naturally there is free will in vs, and that vnto the beſt things. So thought the Phariſes, the Sadduces, the Pelagians [a], and the Donatiſts [b]: and the ſame affirme the Anabaptiſts [c], and Papiſts. For ſay the Papiſts,

Man, by the forme and power of nature, may loue God, aboue all things [d].

Man hath free will to performe euen ſpirituall and heauenly things [e].

Men beleeue not but of their owne free will [f]. It is in a mans free will to beleeue, or not to beleeue, to obey, or diſobey the Goſpell of truth preached [g].

The Catholike (popiſh) religion teacheth free-will.

a Auguſt. de pec. mer. l. 3.
b Idem contra Petil. cap. 19.
c Zuing. contra Catabap.
d Gab. Biel. 3. ſent. diſt. 37.
e Concil. Trid. ſeſſ. 6. c. 1.
f Teſt. Rhem. an Mat. 20. 16.
g Ibid. annot. marg. p. 408.
h Hills quart. 13. reaſ.

3. Propoſition.

Man may performe, and doe good workes, when he is preuented by the grace of Chriſt, and renued by the holy Ghoſt.

The proofe from Gods Word.

In a man preuented by the grace of Chriſt, and regenerate by the holy Spirit, both the vnderſtanding is enlightned, ſo that he knoweth the ſecrets and will of God; and the minde is altogether changed, & the body enabled to do good works.

To this purpoſe the Scriptures are plentifull.

I will put my law in their inward parts, and write it in their hearts [a].

a Ier. 31. 33.

No man knoweth the Father, but the Son, and he to whom the Sonne will reueale him [b].

b Mat. 11. 27.

Bleſſed art thou, *Simon*, the Sonne of *Ionas*, for fleſh and blood hath not reuealed it vnto thee, but my Father, which is in heauen [c].

Luke 10. 22.
c Mat. 16. 17.

No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

To one is giuen by the ſpirit the word of wiſedome; and to another the word of knowledge, by the ſame ſpirit; and to another faith, by the ſame ſpirit; and to another the gifts of healing, by the ſame ſpirit; and to another the operations of great workes; and to another prophecie; and to another, the diſcerning of ſpirits; and to another, diuerſities of tongues; and to another, the interpretation of tongues, &c [e].

God he purifieth mans heart [f]; worketh in vs both the wil, and the deed [g]; the ſpirit helpeth our infirmities; for we know not what to pray as we ought, &c [h]. Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified, in the name of the Lord Ieſus, and by the Spirit of our God [i].

Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake [k].

And this doe the Churches of God beleeue, and confeſſe [l].

e 1 Cor. 12. 8.
f Acts 15. 9.
g Phil. 2. 13.
h Rom. 8. 26.
i 1 Cor. 6. 11.
k Phil. 1. a.
l Confeſ. Helv. 2. c. 9. Aug. ar. 18. Bohem. c. 4. Saxon. ar. 4.

9. Article.

Of the Iuſtification of Man.

We are accounted righteous before God, onely for [1] *the merit of our Lord, and Sauiour Ieſus Chriſt* [2] *by faith, and* [3] *not for our owne workes, or deſeruings.*

Wherefore that we are iuſtified by faith onely, is moſt wholeſome doctrine, and very full of comfort, &c.

The Propoſitions.

1. Onely for the merit of our Lord and Sauiour Chriſt
2. Onely by Faith
3. Not for our owne workes, or deſeruings

} are we accounted righteous before God.

1. Prop.

1. Propoſition.

Onely for the merit of our Lord, and Sauiour Chriſt, we are accounted righteous before God.

The proofe from the Word of God.

BY Chriſt his bloud onely we are cleanſed.
He is the Lambe of God, which taketh away the ſinne of the world [a].

We are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus [b].

Wee are bought with a price [c], euen with the precious bloud of Chriſt, the Lambe vndefiled and without ſpot [d]; which cleanſeth vs from all ſinne [e].

By his onely righteouſneſſe we are iuſtified.

By the obedience of one many be made righteous [f].

Chriſt is the end of the Law for righteouſneſſe vnto euery one that beleeueth [g]. He of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption [h]: and we are made the righteouſneſſe of God in him [i]. And therfore from heauen we looke for the Sauiour, euen the Lord Ieſus Chriſt [k].

And this is the faith, and confeſſion of all Churches reformed [l].

Errors and aduerſaries vnto this truth.

This truth is neither beleeued, nor acknowledged

Of the Athieſts, who are neither perſwaded of the life to come, nor vnderſtand the myſteries of mans ſaluation through the merits of Chriſt.

Nor of the Phariſes, and their followers, who think that by ciuil, and external righteouſnes we are iuſtified before God [m].

Nor of *Matthew Hamant*; who held that man is iuſtified by Gods meere mercy without reſpect vnto the merits of Chriſt [n].

a Ioh. 1. 29.
b Rom. 3. 24.
c 1 Cor. 6. 29.
d 1 Pet. 1. 19.
e 1 Ioh. 1. 7.
f Rom. 5. 19.
g Ibid. 10. 4.
h 1 Cor. 1. 30.
i 2 Cor. 5. 21.
k Phil. 3. 21.
l Confeſſ. 2 cap. 15. Bohe. c. 6. Gal. ar. 12. Belg ar. 22. Auguſt. ar. 4. Wittemb. ar
5. Suevica. c. 3.
m Mat. 5. 20.
n Holinſh. Chro. f. 12. 99.

Nor of *Galeotus Martius*, which was of opinion, that all nations, and persons whosoeuer liuing according to the rules of nature, should be saued, and inherit euerlasting happinesse [c].

c P. Iouius, eleg doct. vir. p.97.

Nor of the Turkes, who think that so many as either go on pilgrimage vnto Mecha, or doe kisse the sepulchre of *Mahomet*, are iustified before God, and thereby doe obtaine remission of their sinnes [d].

d Lonic. Tur. hist. Com. 1. l.2. par.2 c.14. 15.18.

Nor of the Family of Loue: who teach by the shedding of Christ his blood, is meant the spreading of the Spirit in our hearts [e].

e Display, in Allens confes.

Nor of the Papists whose doctrine is, that

1. Though Christ hath suffered for all men in generall: yet not onely each man must suffer for his owne part in particular [f]: but also that the workes of one man may satisfie for another [g].

f Test. Rhem. an. Rom. 8. 17.
g Ibid. an. Col. 1.24.

2. They teach next, that sinnes veniall are done away, and purged by prayer, Almes-deeds, by the worthy receiuing of the blessed Sacrament of the Altar; by taking of holy water; knocking vpon the brest with holy meditation, the Bishops blessing, and such like [h], by holy water, and such ceremonies [i], sacred ceremonies [k], as

h Vaux cateth c.4.
i Test. Rhem. an. Ioh. 13. 10.
k Test. Rhem. an. marg. p. 258.

Confiteor tundo, conspergor, conteror, oro,
Signor, edo, dono, per hæc venalia pono: that is:
I am confest vnto the Priest,
I knocke mine heart and brest with fist;
With holy water I am besprent,
And with condition all yrent;
I pray to God, and heauenly host.
I crosse my forehead at euery post;
I eate my Sauiour in the bread.
I deale my dole when I am dead.
And doing so, I know I may,
My veniall sinnes soone put away.

And sinnes mortall, not by the merits of Christ onely, but many waies besides are clensed, thinke the said Papists, as by the merits of dead Saints, namely of S. *Mary* the Virgin:

Threnosa

Threnoſa compaſſio dulciſſimæ Dei Matris
Perducat nos ad gaudium ſummi Dei Patris.
The pittifull compaſſion of Gods beſt pleaſing mother,
Bring vs to the ioyes of God the ſoueraigne Father.

[l] And of *Thomas Becket*, — l Horæ B. Virg. S. Mar. ſecundum vſum Sarum.
Tu per Thomæ ſanguinem, quem pro te impendit,
Fac nos Chriſte ſcandere, quo Thomas aſcendit.
By the blood of *Thomas*, which he for thee expended,
Make vs Chriſt, to climbe vp, where *Thomas* aſcended.

By Agnos Deis, whereof they ſay:
Peccatum frangit, vt Chriſti ſanguis, & angit.
It breaketh ſinne, and doth good,
As well as Chriſt his precious bloud [m]. — m Cerem. lib. 1. tit. 7.

By reading certaine parcels of Scripture, according to their vulgars.
Per Euangelica dicta,
Deleantur noſtra delicta [n]. — n Breuiar. ſecundum Sarum.
Through the ſayings and words, euangelicall,
Our ſinnes blot out and vices all.

2. Propoſition.

Onely by Faith are we accounted righteous before God.

The proofe from Gods Word.

Onely beleeue [o], all that beleeue in Chriſt, ſhall receiue remiſſion of ſinnes [p]: from all things, from which yee could not be iuſtified by the law of *Moſes*, by Chriſt euery one that beleeueth is iuſtified [q]. — o Mark. 6. 36. p Acts 10. 43. q Acts 13. 19.

The Goſpell is the power of God vnto ſaluation to euery one that beleeueth [r]. — r Rom. 1. 16.

To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe [ſ]. Chriſt is the end of the law for righteouſneſſe, to euery one that beleeueth [t]. — ſ Rom. 4. 5. t Rom. 10. 4.

Know that a man is not iuſtified by the workes of the law,

g Gal.2.16. but by the faith of Ieſus Chriſt, &c g.

God would iuſtifie the Gentiles through faith, &c. They
h Gal.3.8,9. which be of faith, are bleſſed with faithfull Abraham h.

By grace are ye ſaued, through faith, and that not of your
i Eph.2.8. ſelues i.

Yea, doubtleſſe I thinke all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I
k Phil.3.8,9. I Confeſ.Helv. 2.c.16. Baſil. ar.8.Bohem. c. 6,7.Gal.ar.10. Belg.ar.22. Auguſt. ar.4. Saxon. ar.3.8. Wittemb. ar. 4.Suev. cap.3. haue counted all things loſſe, and do iudge them to be doung, that I might winne Chriſt, and might be found in him, not hauing mine owne righteouſneſſe, which is of the Law; but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith k.

The Churches of Chriſt by their publike confeſſions giue teſtimony vnto this truth l.

The errors and aduerſaries vnto this truth.

m Nat.27.24. n Acts 12.1. o Acts 26.26. p Iam.2.19. q Caniſ.catec. cap.1. Vaux. cate.c.1. Teſt. Rhem.an. Rom.4.14. 1 Tim.3.15. r Concil. Trid.ſeſſ.6.c.9. Teſt. Rhem. an. Rom.5.1. s 2 Tim.1. t Baſe myſt. of iniquit.p.53. u Acts 15.1. x Euſ.l.3.c.24. y Teſt. Rhem. an. Luke 7. marg. Luk.10. 20.28.Ioh 3.18 Iames 2.25. z Ruſſie Commen-weale,c.23.

Partakers of the profit, and ſweetneſſe of this doctrine are, not they which be altogether ignorant of this myſtery.

Nor they who know the ſame, but apply it not to their owne ſoules, and conſciences, but altogether deſpiſe the ſame, as did Pilate, in condemning Chriſt m; Herod, in killing Iames n; Agrippa, in not defending Paul o; the Iewes in perſecuting the Apoſtles: and doe the Deuils p, and many vngodly perſons, Tyrants, falſe Chriſtians, and Apoſtates.

Nor they which teach not a ſure confidence in Ieſus Chriſt, but an hiſtoricall knowledge of him, as the Papiſts q.

Nor they which hold that all and euery man is to remaine doubtfull, whether he ſhall be ſaued or no; as doe the ſame Papiſts r.

Nor they which teach that man is iuſtified,

Either by workes, without faith, as did the falſe apoſtles in *Aſia* s, and doe the Turkes, and Anabaptiſts t:

Or by faith, and works, as both the Pſeudapoſtles at Hieruſalem v, the Ebionites x, and the Papiſts y, with the Ruſſians z.

Or neither by faith, nor workes, as they which continue both

both faith in Christ Iesus, and good workes too, hoping yet to be saued, as the carnally secure worldlings.

Neither shall they bee partakers of the sweetnesse of this truth which say, that for Christians to trust onely by Christ his passion, or by Faith onely to be saued, is a breach of the first commandement, as Vaux [n], is the Doctrine of Diuels, as Frier Lawrence a Villauicentia [o]; and the doctrine of Simon Magus, as doe the Rhemists [p].

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, & his righteousnes essentially, and inherent within them, which is an error of the Catharists [q], Papists [r], Osiandrians [s], and Family of Loue [t].

n Catech.c.3. o De forman. S.concion.l.1. c.11. p Test. Rhem. an. Acts 8.18. q Isidor. etym. l.8.c.de hæ- ræs. r Conc. Trid.sess.6.c.16.7. s Caluin contra Osiand. epist.fol.303. Theod. Beza epist.1. t Display in Allens confess.

3. Proposition.

We are accounted righteous before God, not for our own workes, or deservings.

The proofe from Gods Word.

Besides what hath bin said, that workes haue no place, nor portion in the matter of our iustification, it is euident in the holy Scripture, where we finde, that

All men be sinners, and destitute of the glory of God. And therefore that no man can be iustified by his owne workes [v].

Eternall life commeth vnto vs, not by desert; but partly of promise [x], partly of gift [y].

The iust shall liue by faith; and the Law is not of Faith [z].

Moreouer, as the godly in old time were; so Christians in these daies, are, and shal be iustified: But the godly were iustified, not for any good works, or worthinesse of their owne, so iustified was Abraham [a]; the Iewes [b], the Samaritans [c], Paul [d], the Eunuch [e], the Iailor [f], and the Ephesians [g].

All Churches reformed with a sweet consent applaude and confesse this doctrine [h].

u Psal.14. 2, 3. Psal.53. 2. and 41. 4. Rom.3.12. x Acts 2. 30. Acts 3.25. Acts 13. 32. 2 Tim.1.1. y Iohn 17. 2. Rom.6.23. 1 Ioh. 5.11. Reu.2.10. z Gal.3.11, 12 a Rom.4.1,2. Gal.3. 6. Heb.11.17. b Act.2.44,&c. c Acts 8.15. d 1. Tim 1.14,16. Act.22.16. Phil.3.6,9. e Acts 8.36. Acts 16.31, &c. g Eph.3. 4,5,&c. h Confess. Helv.1.4.16. Basil.a.3. Boh.c.7. Gal.ar.22. Belg ar.24. Aug ar.6.26.

The

The errors and aduerſaries vnto this truth.

Aduerſaries hereunto are,

The Phariſes, who thought men were iuſtified by exter-
a Mat.5.21,&c nall righteouſneſſe, morall [a], and ceremoniall [b].
b Mat.15.2. The falſe apoſtles in Aſia [c], and at Ieruſalem [d].
c 2 Tim.1.
d Gab.Biel.l. The Phariſaicall Papiſts, who againſt the Iuſtification by
2.diſt.27.q.1. faith alone, doe hold a iuſtification by merits, and that of
f Concil Congruity, dignitie, and condignity.
Trid.ſeſſ.6. The ſaid Papiſts teach beſides, that life eternall is due vnto
Cant.32. vs of debt, becauſe we deſerue it by our good workes [f].
g Petrus à So-
to aſſer.cath. They teach finally, that by good workes our ſinnes are pur-
de bonis oper. ged [g].

12. Article.

Of good workes.

Albeit that workes, which are the fruits of Faith, and follow after iuſtification, cannot put away our ſinnes, and endure the ſeueritie of Gods iudgement: [1] yet are they pleaſing, and acceptable to God, in Chriſt, [2] and doe ſpring out neceſſarily of a true, and liuely Faith, inſomuch that by them a liuely Faith, [3] may be as euidently knowne as a tree diſcerned by the fruit.

The Propoſitions.

1. Good workes doe pleaſe God.
2. No worke is good, except it ſpring from Faith.
3. Good workes are the outward ſignes of the inward Beleefe.

1. Propoſition.

Good

Good workes doe pleaſe God.

The proofe from Gods Word.

THough God accepteth not man for his workes, but for his deare Sonnes ſake: yet that good workes, after man his iuſtification to pleaſe God, it is a cleare truth euery where to be read in the holy Scripture. For

God hath commanded them to be done [a], and requireth righteouſneſſe, not onely outward of the body [b], but alſo inward of the mind [c], and hath appointed for the vertuous and godly, rewards both in this life [d], and in the world to come [e], and to the wicked, puniſhments, ſpirituall [f], corporall [g], and of body and ſoule eternall in the pit of hell [h].

And this is beleeued and acknowledged by the Churches [i].

a Math. 5. 16. Ioh. 15. 12. Phil. 2. 14, &c. 1 Theſſ. 4. 3, &c. 2 Tim. 2. 19. b Iam. 2. c Mat. 5. 22, 28 Acts 24. 16. d Matth. 5. 5. Marke 10. 29, 30. 1. Tim. 4. 8. e Math. 7. 21. and 10. 32. Luke 14. 13, 14. Rom. 2. 10. f Eſa. 59 1, 2. Iohn 9. 31. 1. Iohn 3. 21. g Deut. 28. 15, &c. Ier. 5. 25. Rom. 13. 2. h Math. 10 33. Math. 21. 41, &c. 1. Cor. 6. 9, 10. Heb. 12. 14, &c. 25. Reu. 21. 8. i Conf. Helv. 2. c. 16. Baſil ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. Auguſt. ar. 6 & 16. Saxon. ar. 3. 5, 6. Wittemb. c. 7. Sueuica. c. 4.

The errors and aduerſaries vnto this truth.

This truth is oppugned by aduerſaries of diuers kinds. For

Some hold, that ſeeing man is iuſtified by Faith, he may liue as he liſteth; as the Libertines.

k Iren. Theo. l Ire. l. 1. c. 23.

Some thinke, that to attend vpon vertue, and to practiſe good workes, is a yoke too heauy, and intolerable; as the Simonians [k].

m Epiph. l. 3. n Aug. cont. Pet. l. 1. c. 24.

Some vtterly caſt off al grace, vertue, and godlineſſe, as did the Baſilidians [l], the Actians [m], the Circumcellians [n], and doe the Machiuilians, and Atheiſts. Some permit, though not all manner, yet ſome ſins: ſo allowed was both whoredome, and vncleane pollutions, by the Carpocratians [o], and Valentinians [p], and is of the Ieſuites [q], and Papiſt [r], and periury in the time of perſecution, by the Baſilidians [s], Helchaſaits [t], Priſcillianiſts [v], Henricians [x], and Family of Loue [y]; and violating of promiſe, yea and othes made vnto Heretikes [z], as they call them, by the Papiſts.

o Cl. Alex. ſtr. l. 3. Epiphan. p Theodor. q Spar. diſco. p. 13. r Conſtit. Othonis de cõcub. Cler. remouendis. s Philaſ. Iren. t Euſ. l. 6 c. 38. u Auguſt. x D. Bernard. ſup. Cant. ſer. 65. y Diſplay, H 5. b. z Concil. Conſt. ſeſſ. 19. & Cochlæus hiſt. Huſſi. l. 2. p. 75.

Some (as the Turkiſh prieſts called Seiti, and Cagi) take it to be no ſinne, but a work meritorious, by lies, ſwearing, yea forſwearing, to damnifie Chriſtians what they can[p]. Much like vnto theſe are the æquiuocating Ieſuites, in deluding, and deceiuing Proteſtant Princes, and their offices, by their doubtfull ſpeeches; euen when they are ſworne to anſwer plainely, and truely by their lawfull magiſtrates,

p Pol. of the Turk. Emp. c. 24.

Some ſuppoſe that God is pleaſed with lip-ſeruice onely, and outward righteouſneſſe; as the hypocriticall Phariſes, or Phariſaicall hypocrites[q].

q Math. 7 23.

6. Propoſition.

No worke is good, except it ſpring from faith.

The proofe from Gods Word.

All which man doth, is not pleaſing vnto God, but that only which proceedeth from a true faith in Ieſus Chriſt: ſo ſaith God in his Word.

a Rom. 8. 8. [a] They that are in the fleſh, cannot pleaſe God.

In Ieſus Chriſt neither Circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue[a].

b Gal. 5. 6.

Vnto the pure all things are pure, but vnto them that are defiled and vnbeleeuing, is nothing pure[c].

c Tit. 1. 15.

Without faith it is impoſsible to pleaſe God[d].

d Heb. 11 6.

And although the workes of the Beleeuing do pleaſe God: yet are they not ſo perfect that they can ſatisfie the Law of God. Therefore euen of the regenerate, and iuſtified, ſaith our Sauiour Chriſt: Pray, forgiue vs our debts[e]; ſay, We are vnprofitable ſeruants[f]: and S. *Paul*,

e Math. 6. 22.
f Luk. 17. 10.
g Rom. 7. 14.
h Rom. 8. 23.
i Gal. 5. 17.
k Confeſſ. Helv. 1. cap. 16. Baſil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 24. Auguſt. ar. 26. Saxon. ar. 3. 5. 6 Wittemb. c. 7. Suev. c. 4.

We know that the law is ſpirituall: but I am carnall, &c[g].

Wee, which haue the firſt fruits of the ſpirit, euen we doe ſigh in our ſelues, &c. and haue infirmities[h].

Ye cannot doe the ſame thing that ye would[i].

Which is the faith, and confeſsion of the Churches[k].

Errors, and aduerſaries of this truth.

Therefore we miſlike, and condemne the opinions of the Valentinians, and Papiſts.

The Valentinians ſay, that Spirituall men doe pleaſe God (which are themſelues onely,) not by Faith, but only by their knowledge of diuine myſteries; and naturall men doe pleaſe him by their bodily labour, and vpright dealing [a]. a Iren. l. 1. c. 1

The ſaid Valentinians fained three ſorts, or degrees of men, the firſt Spirituall, who through bare knowledge; the next Naturall, who by labour, and true dealing ſhall be ſaued; the third they call Materiall, men vtterly vncapable of diuine knowledge, and religious ſpeculations; who muſt periſh both in ſoule and body [b]. b Epiph.

The Papiſts teach, that

They onely are not good works, which God commandeth, but they alſo which be either voluntarily done of our ſelues, or enioyned vs by Prieſts [c]. c Tapp. p. 188.

They are good workes, and acceptable before God, which are done without faith [d]. d Andrad. de fide, lib. 3.

Workes of themſelues, without reſpect vnto Chriſt, pleaſe God [e]. e Tapp. p. 189.

Men perfectly may keepe the Lawes of God [f], in which error alſo be the Anabaptiſts [g], and Familie of Loue [h]. f Tapp. ibid. g Bulling. cont. Anabap. lib. 4. c. 3. h Diſplay. L. 6. a.

3. Propoſition.

Good workes are the outward ſignes of the inward Beleefe.

The proofe from Gods Word.

Many are the reaſons, why good workes are to be done, in part cited afore *pa.* 49. yet not the leaſt cauſe is, that men may be known what they are. For the Scripture ſaith, & ſheweth, that thereby are knowne, the good trees from the bad [i], the wheat from the chaffe [k], the true diſciples from the falſe [l]; the i Math. 7. 16. k Math. 3. 12. l Ioh. 13. 35.

sonnes of God, from the children of Satan [d], the regenerate,
d Luk.6.36. Eph.1.1. 1.Ioh.3.10. from the vnbeleeuers [e].

Hereunto the Saints, and Churches doe subscribe [f].

e Iam.2.18. 1.Pet.1.17. Eph.4.17. f Confess. Helv.2.c.16. Basil.ar.8. Bohem.c.7. Gal.ar.22. Belg.ar.24. Saxon.ar.3. Wittemb.c.7. Suevica.c.4.

Errors and aduersaries vnto this truth.

The faithfull shew their workes, yet neither to haue them
g Mat.6.& 7. seene of men, as did the hypocriticall Pharises [g], nor thereby to merit heauen, as do the Pharisaicall Papists, whose doctrine is, that

h Test. Rhem. an. Rom.2.6. 1 Cor.3.8. 2 Cor.5.20. Heb.6 10. Iam.2.2. i Concil. Trid.sess.4.c.3. k Concil. Trid.sess.6. can.32.

Good workes are meritorious [h].

Good workes (as Contrition, Confession, and Satisfaction done in penance) not onely doe merit, but are besides a Sacrament for to attaine reconciliation with God, and forgiuenesse of sinnes [i].

Life eternall is due vnto good workes by the iustice of God [k].

13. Article.

Of Workes before Iustification.

Workes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Iesus Christ, neither doe they make men meet to receiue grace, or (as the Schoole authors say) deserue grace of congruitie: yea rather, for that they are not done as God hath willed, and commanded them to be done, we doubt not but they haue the nature of sinne.

The Propositions.

1. Workes done before iustification please not God.

2. Workes

2. Workes done before iuſtification, deſerue not grace of congruitie.

3. Workes done before iuſtification, haue the nature of ſinne.

1. Propoſition.

Workes done before iuſtification, pleaſe not God.

The proofe from Gods Word.

BEfore men doe pleaſe God [a], nothing that they doe, can pleaſe him. But men pleaſe not God, being not renued and iuſtified by the Spirit. For before men be regenerate, they are not grapes, but thornes; not figs, but thiſtles; not good, but euill trees [b]; not liuely, but dead boughs [c]; not engraffed, but wild Oliues [d]; not friends, but enemies [e]; not the ſons of God, but the children of wrath [f], which bring forth no good fruit. As the Churches alſo acknowledge [g].

a Mat. 7. 16.
b Math. 12. 33. Luk. 6. 43.
c Ioh. 15. 4.
d Rom. 11. 17, 23.
e Rom. 5. 10.
f Eph. 2. 3.
g Confeſſ. Helv. c. cap. 15. Aug. ar. 20.

The errors, and aduerſaries vnto this truth.

Hereby the vanity of them is perceiued, which thinke, before mans iuſtification, his deedes doe pleaſe God, ſuch are the Papiſts, and were the Baſilidians.

The Papiſts teach, that,

Workes done without faith, doe pleaſe God [a].

Good workes, not in reſpect of Chriſt onely, but in themſelues conſidered, pleaſe God [b].

a Andrad. de Fide, lib. 3.
b Tapp. p. 189.

The Baſilidians placed the doores of ciuill, and philoſophicall righteouſneſſe, performed without faith in Chriſt, in the very heauens [c].

c Clem. Alex. ſtrom. lib. 2.

2. Propoſition.

Workes done before Iuſtification, deſerue not grace of congruitie.

The vnregenerate, not yet iuſtified, haue nothing in them to mooue God to be gracious vnto them; and being, as they are, old [a], not new creatures; enemies [b], not fauourers of godlines; The children of wrath [c], not of God; ſinners [d], not vertuouſly bent; Infidels [e]; and not beleeuers; of congruity deſerue no grace at Gods hands: which is the faith too, and confeſſion of other Churches [f].

a Eph.4.22.
b Rom.8.10.
c Eph.2.2.
d Rom.5.8.
e Tit.1.15.
f Confeſ.Helv.2.c.16.Bohem c.7.Belg.ar.23.Aug.ar.4.20.Saxon.ar.3 & 8.Witt.ar.5.

Errors, and aduerſaries vnto this truth.

This ouerthroweth the Popiſh aſſertions, concerning merits of congruity [a]; and that by good workes man is iuſtified before God, and made heire of eternall life [b].

As euill workes deſerue hell fire: ſo eternall happineſſe is deſerued by good workes [c].

a Teſt. Rhem. an.Act.10.2.
b Concil.Trid ſeſſ.6.c.10.
c Andrad. de Fide,lib.6.

3. Propoſition.

Workes done before iuſtification, haue the nature of ſinne.

The proofe from Gods Word.

Whatſoeuer men doe, not yet iuſtified before God, it is ſin: for of ſuch perſons, the beſt workes which they doe, euen their Faſting [a], praying [b], Almes-deedes [c], ſacrificing vnto God [d], prophecying, and working of miracles, euen in the name of Chriſt [e], yea all their actions whatſoeuer [f], are abominable before God.

a Wherefore haue we faſted, and thou ſeeſt it not? we haue puniſhed our ſelues, and thou regardeſt it not, Eſa.58.3. Did you faſt vnto me? Zach.5.7. They haue the reward, Math.6.16. b Hee that turneth away his eare from hearing the Law, euen his praier ſhall be abominable, Prou.28.9.c When thou praieſt, be not as the hypocrites, &c. they haue their reward, Math.6.5. Take heed that yee giue not your almes before men, &c. they haue their reward, Math.6.1,2. d Will I eate the fleſh of Bulls? or drinke the bloud of Goats? Pſal.50.13. Bring me no more oblations in vain: incenſe is an abomination vnto me, &c. Eſa.1.13. He that killeth a bullocke, is as if he ſlue a man, he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines bloud: he that remembreth incenſe, as if he bleſſed an idoll, Eſa.66.3. e Lord, Lord, haue we not by thy name prophecyed? and by thy name caſt out deuils? and by thy name done many great workes? Then will I profeſſe to them, I neuer knew you: depart from me, ye that worke iniquity, Mat.7.22,23. f Whatſoeuer is not of faith, is ſinne, Rom.14.23. Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds and conſciences are defiled, Tit.1.15. Without faith it is impoſſible to pleaſe God, Heb.11.6. g Confeſ.Helv.2.c.15,16.Bohe.c.7.Belg.ar.23. Auguſt.ar,4.20, Saxon. ar.3. & 8. Wittemb.ar,5.

The aduerſaries vnto this truth.

Erred therfore hath the Councell of Trent, in pronouncing them accurſed, which hold that al workes of man whatſoeuer done before his iuſtification, are ſinne[a].

a Concil. Trid. ſeſſ. 6. can. 8.

14. Article.

Of workes of Supererogation.

Voluntary workes beſides, ouer and aboue Gods commandements, which they call workes of Supererogation, cannot be taught without arrogancy, and impiety. For by them men doe declare that they doe not onely render vnto God aſmuch as they are bound to doe, but that they doe more for his ſake then of bounden duty is required: whereas Chriſt ſaith plainely, When yee haue done all that are commanded to you, ſay, We be vnprofitable ſeruants.

The Propoſition.

1. Workes of Supererogation cannot be taught without arrogancy, and impietie.
2. Workes of Supererogation, are the ſubuerſion of godlineſſe, and true Religion.

1. Propoſition.

Workes of Supererogation cannot be taught, without arrogancy and impiety.

The

The proofe from Gods word.

WOrkes of Supererogation (which are voluntarie workes, beſides, ouer, and aboue the commandements of God) are often condemned in the holy Scriptures, where wee are commanded to walke, not after the lawes of men, but according to the Statutes of God [a]; and to heare, not what man ſpeaketh, but what Chriſt doth ſay [b]: and he, teaching the duty of Chriſtians, ſetteth before them as their rule, and direction, the law and word of God [c] and more then that, he doth neither vrge, nor require.

a Ioſh. 7. 1. Ezek. 20. 19. b Mark. 9. 7. c Math. 5. 19.

And againſt mans Iniunctions,

They worſhip mee in vaine (ſaith hee) who for doctrine teach the commandements of men [d].

d Marke. 7. 7.

Teach them to obſerue all things whatſoeuer I haue commanded you [e].

e Math. 28. 20.

My ſheepe heare my voice, and know not the voice of ſtrangers [f].

f Ioh. 10. 25.

Which doctrine, ordinances, & works whatſoeuer (beſides ouer and aboue that which God hath reuealed, and impoſed) is called of the Apoſtle, ſometimes ordinances of the world [g], voluntary religion [h], ſometime the doctrine of Diuels [i], and curſed [k]: And the ſame is condemned in all Churches reformed after the Word of God [l].

g Col. 2. 20. h Ibid. 3. i 1. Tim. 4. 1. k Gal. 1. 8. l Confeſſ. Helv. 2. c. 16. Aug. ar. 20. Baſil. ar. 10. Gal. ar. 24. Belg. ar. 12. Sax. ar. 3. 17.

The errors and aduerſaries vnto this truth.

Therefore both arrogant, and vngodly bee the Papiſts, which teach, and ſpeake in the commendation of ſuch workes and namely, Petrus a Soto [a], the Rhemiſts [b]; yea and the councell of Trent [c].

a In his Aſſer. catholic. fidei. b Anot. marg. Luk. 10. 35. 1 Cor. 9. 23. 2 Cor. 8. 14.

2. Propoſition.

Workes of ſupererogation are the ſubuerſion of godlineſſe, & true religion.

c Concil. Trid. ſeſſ. 6. c. 10.

The

The proofe from Gods Word.

Where the works of Supererogation are taught, and in regard, the Law of God there is broken, against the will of Christ [a], that mens traditions may be obserued [b].

The holy Scripture must be contemned, as not sufficient enough to bring men vnto the knowledge of saluation, which S. *Paul* saith is able to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes [c].

God, who is onely wise [d], is made vnwise, in not prescribing so necessarie workes.

Faith, and other spirituall, and most speciall vertues are brought into obliuion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded, but forbidden of God, ordained by men.

The Law of God is thought to he throughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethren of these workes [e].

a Mat 5. 19.
b Marke 7. 7.
c 2 Tim. 3. 16, 17.
d 1 Tim. 1. 17.
e Confes. Helv 2, &c. as in the former prop.

The aduersaries vnto this truth.

Contrariwise the Papists of supererogatorie workes: they doe merit (say they) remission of sinnes, and that not for the doers of them onely, but for others besides [f].

They are tokens of the forgiuenesse of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ [g].

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law morall [h].

And so preferring their owne works, and inuentions before God his Law, Sacraments, and the bloud of Christ, both ought this doctrine of workes supererogatorie to be counted the doctrine of Diuels, and the maintainers thereof taken for the subuerters of godlinesse, and true Religon.

f Test. Rhem. an. 2. Cor. 8. 14
g Confess. Aug. ar. 20.
h Pet. à Soto assert. Cath. de Lege.

15. Article.

Of Christ alone without sinne.

Christ in the truth of our nature made like vnto vs in all things, sin onely except [1], *from which he was clearely voide, both in his life, and spirit. Hee came to be the Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne as S.* Iohn *saith, was not in him. But* [2] *all we the rest, although baptized, and borne againe in Christ, yet offend in many things, and if we say, we haue no sinne, we deceiue our selues, and the truth is not in vs.*

The Propositions.

1. Christ is truely, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

1. Proposition.

Christ is truely, and perfectly righteous.

The proofe from Gods Word.

THat Christ was pure from sinne, it is abundantly to bee seene in the holy Scriptures. For

a Math. 1. 20. b Luk. 1. 36. He was both conceiued [a], and borne without sinne [b].

c 1 Ioh. 3. 8. He appeared to loose [c], but not to fulfill the workes of Satan.

d Heb. 4. 15. e 1 Pet. 2. 22. He liued, and was tempted, yet without sinne [d], and did no

f 2 Cor. 5. 21. sinne [e], knew no sinne [f], nor had any sinne in him [g].

g 1 Ioh. 3. 5. He died a guiltlesse and iust man, euen by the testimony of

Paul,

Paul[h], *Peter*[i], *Stephen*[k], yea of his aduersaries, and Iudge, *Pilate*[l].

As ours, such are the confessions of the purer Churches[m].

The errors and aduersaries vnto this truth.

Cursed therfore before God are the Iewes, which said that Christ was a violator of the Sabbath[a].

That hee taught, being not lawfully authorized thereunto[b].

That he forbad tribute to be giuen vnto *Cæsar*[c].

That he was the destroyer of the law[d].

That he ouerthrew all religion, and mooued the Commons vnto rebellion[e].

In this state with the Iewes, are

The Marcionites, which said that hee dissolued the law, the Prophets, and all the workes of God[f].

The Saturnians, which blazed that his comming into the world was, to ouerthrow the God of the Angels[g].

Our new Heretikes, *viz.* *Mathew Hamant* in England, which diuulged that Christ was a sinfull man, and an abominable Idol[h]; and *Leonardus Vairus*, among the Papists, which hath written that Christ was Veneficus, a common poisoner of men, and women[i].

h Rom. 5. 6. &c.
i Act. 3. 4.
k Math. 17. 24. Ioh. 10. 4, 6.
l Confess. Helv. ar. 11. & 3. c. 11. Boh. c. 4. 1. Gal. ar. 14.
m Belg. ar. 18.
a Math. 12. 10 Luk. 13. 14. Ioh. 5. 16.
b Mat. 21. 23.
c Luk. 3. 2.
d Math. 5. 27.
e Luk. 23. 5.
f Iren. lib. 1. c. 29.
g Theodoret. Holinsh. chro. f. 1299.
i Leon. Vairus de Fasc. l. 1. c. 11. circa finem

2. Proposition.

All men besides Christ, though regenerate, be sinners.

The proofe from Gods Word.

All men either be regenerate, or vnregenrate: the vnregenerate be all sinners, vnrighteous, & in sin whatsoeuer they doe[l].

The regenerate also be not without their sinnes, both originall[m], and actuall[n].

Besides, there is no man iust in the earth, that doth good and sinneth not, saith the Preacher[o]: Yee cannot doe the same

k Prooued p. 5.
l Prooued p. 54.
Prooued p. 39. 40.
n Prooued p. 50.
o Eccles. 7. 22.

things that ye would[a]: Christ Iesus came into the world to saue sinners, of whom I am chiefe, saith S. *Paul*[b].

In many things we sinne all; is *S. Iames* saying[c], and S. *Iohn*, *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs*[d].

Pray therefore, *Forgiue vs our debts*[e].

A truth beleeued and confessed by all Churches, expressedly by some[f].

The errors and aduersaries vnto this truth.

Many aduersaries hath this truth had, and hath; as the Papists, the Manichies, the Catharans, the Donatists, the Pelagians, Family of Loue, Marcionites, Adamites, and Carpocratians. For

The Papists say, that the blessed Virgin was pure from al sin, both Originall[g], and actuall. For (these are their owne words)

Our Lady neuer sinned[h].

Our Lady sinned not so much as veniall in all her life: shee exactly fulfilled the whole Law, that is, was without sinne[i].

Also of S. *Francis* they write, that for vertue, and godlinesse hee was like vnto Christ; and hath fulfilled euery iot of the Law[k].

The Manichies[l], and Catharans[m], thought, they could not sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they could iustifie other men[n].

Some were of opinion, as the Pelagians[o], and Family of Loue[p], how they were so free from sinne, as they needed not to say, Forgiue vs our trespasses. Which Family also teacheth, how there be men liuing as good, and as holy, as euer Christ was. An error of *Christopher Vitels*[q], a chiefe Elder in the said Family: and that

He which is a Familist, is either as perfect as Christ, or else a very Diuell.

Some deemed themselues as pure as *Paul*, *Peter*, or any men, as the Marcionites[t]; yea, as *Adam*, and *Euah* before their fall, as

a Gal. 4. 17.
b 1. Tim. 1. 15.
c Iam. 3. 2.
d Ioh. 1. 8.
e Math. 6. 12.
f Conf. Aug. ar. 20. Sax. ar. 2
g Conc. Trid. sess. decr de pec. Orig.
h Test. Rhem. an Col. 1. 24. an. Mar. 3. 33.
k Stapl. antid. euang. in Mat 12. 50. p. 118.
l Sicut Adæ Dei non parenti, omnis creatura rebellis extitit: sic B. Francisco omnia præcepta Dei implenti creatura omnis famulata est: omnia Deus subiecit sub pedibus eius Alcar. Fran. lib. 1.
m Hiel. in pro. Dial. contra Pelag.
n Cyp. l 4. ep. 2
o August. l. 2. cont. Pet. c. 14.
p Concil. Meli. cap. 8.
q Dis. H 6. b.
r Ans. to the Fam. libe. L. 3.
s Disp. H. 6. b.
t Ieren. 1. c. 9.

as the Adamites [o] yea as Iesus Christ himselfe, as the Carpocratians [p].

[o] Epiphan.

[p] Iren. lib. 1. cap. 24.

16 Article

Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore the grant of repentance is not to bee denyed to such as fall into sinne after Baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) rise againe, and amend our liues, and therefore they are to bee condemned, which say they, can no more sinne, as long as they liue here, or deny place of forgiuenesse to such as truly repent.

The propositions.

1. Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.
2. The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe, vnto newnesse of life.
3. No men vtterly are to be cast off, as reprobates, which vnfainedly repent.

1. Proposition.

Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.

The proofe from Gods Word.

THough euerie sinne in it selfe considered deserueth damnation: yet is there a sinne which shall be punished with

many; and a ſinne, which ſhall be puniſhed with few ſtripes [a]: a ſinne vnto death, and a ſinne vnto the death [b], a ſin againſt the Father, and the Sonne, which ſhall be forgiuen; and a ſinne againſt the holy Ghoſt, which neuer ſhall be forgiuen [c].

a Luk.12.40.
b 1.Ioh.5.6.
c Math.13.31. Markc 3.39. Luk.12.10.

So in their extant confeſsions witneſſe the Churches in Bohem [d]. Saxonie [e], Heluetia [f].

d Confeſſ. Bohe.c.4.
e Confeſ. ar.10.
f Confeſ. Sax. Helv.2.c.8.

Errors and aduerſaries vnto this truth.

Diuerſly hath this doctrine bin oppugned. For

Some haue thought all ſinnes to be like, and equall, as the Stoikes, Pelagians [h], and Iouinians [i].

h Conc. Mileuit.
i D.Hieron. aduerſ. Iouin.

Some haue taught, as Manes the heretike [k], how none of the godly Fathers, and others from the beginning of the world, till the 15. yeere of Tiberius the Emperour (though earneſtly they did repent) were ſaued; but were all puniſhed alike with vtter confuſion.

k Epiphan.

Some giue out that ſuch perſons be vtterly out of Gods fauour, and condemned, which depart out of this world, either afore they are baptized, as the Papiſts doe [l], or afore they come vnto yeeres of diſcretion, as Hieracites did [m].

Spec.peregrin.queſt.dec 1.c.3.q.5.Poſition. Ingolſtad.de Purgat.
m Epiphan.

2. Propoſition.

The very regenerate may depart from grace giuen, and fall into ſinne, and yet riſe againe to newnes of life.

The proofe from Gods Word.

That the Regenerate may fal into ſinne, and yet riſe againe, it is a doctrine grounded vpon the Scriptures. For in them we euidently may ſee, that fall they may, partly by the admonitions of our Sauiour vnto the man healed of the Palſie [a], and vnto the adultereſſe [b]; of St. *Paul* vnto the *Epheſians* [c], *Coloſſians* [d], *Hebrewes* [e], and *Timothie* [f], and of S. *Peter* vnto all the godly [g], and partly by the examples of *Dauid* [h], *Salomon*, *Peter* [k], who egregiouſly, and very offenſiuely did fall, and that they doe

a Ioh.5.14.
b Ioh 8.11.
c Eph.21.22.
d Coloſſ.3.8.
e Heb.3.12.
f 1.Tim.4.3. 2.Tim.1.19.
g 1 Pet.2.10. and 5.8. 2 Pet.3.27.
h 2 Sam.11.4.
i 1 King.11.4.
k Math.26.70. 72,74.

doe fall, it is moſt euident by the fift petition of the Lords prayer, were nothing elſe to prooue the ſame: but ſee afore 9. art. Prop.3.art.12.Prop.2.art.15.Prop.2.

Next, that being ſaine, they may riſe againe, and be ſaued, it is apparent both by the exhortations of the Angell vnto the Churches of Epheſus, Pergamus, and Thyatira [l], and by the examples of *Peter*, who denyed [m], and yet afterward confeſſed his Maſter Chriſt [n]; and of all the diſciples, who fled, [o] and yet returned.

This both granted is, and publiſhed for truth by the Churches [p].

l Reu.2.
m Luke 22.55.
n Acts 2. 23, &c. & 3.13, & 4.10, &c.
o Mat.26.56.
p Confeſſ.Helv 2.c.7. Bohem. c.58. Saxon. ar.10,11. Wit. ar.23. Suev. ar.15.

The aduerſaries vnto this truth.

Vnto this truth ſubſcribe will not

Either the Catharans [a], Nouatians [b], Iouinians [c], which thinke Gods people be regenerate into a pure, and Angelicall ſtate, ſo that neither they be, nor can be defiled with any contagion of ſinne.

a Mag.eccleſ.hiſt.cen. 12.c.5.
b Euſ.l.5.c.43
c Magd.eccle. hiſt.cent.4.c. 5.

Eyther the Libertines, whoſe opinions were, that Whoſoeuer hath Gods Spirit in him, cannot ſinne.

Dauid ſinned not after he had receiued the holy Ghoſt [d].

d Wilkinſon. againſt the F. of Ioue.ar. 14.

Regeneration is the reſtoring of the eſtate wherein *Adam* was placed afore his fall [e].

e Calv.contra Libert.fol.2. 17.

Or the Papiſts who are of minde that.

The workes of men iuſtified are perfect in this life [f].

f Tapp.p.189.

No man which is fallen into ſinne, can riſe againe, and be ſaued, without their Sacrament of Penance [g].

g Concil. Trid.ſeſſ.6. can.16.

S. *Francis* attained vnto the perfection of holines, and could not ſinne at all [h].

h Vis ad apic. venire perfectionis? Vita cum moribus attende B.Franciſci.

3. Propoſition.

No men vtterly are to be caſt off as reprobates, which vnfainedly repent.

Such as doe fall from grace, and yet returne againe vnto the

the Lord by true repentance, are to be receiued as members of Gods Church: and this by the Scripture is verified. For there we read, that

a Mat. 11. 28. 1 Tim. 2. 4. God would haue all men ſaued [a].

b Luke 5. 7. God is alwaies ready to receiue the patient into fauour. For there is ioy in heauen for the ſinner that conuerteth [b].

c Luke 19. 41, 42, &c. Chriſt is grieued when ſinners will not repent [c].

d Iam. 5. 20. He ſhall ſaue a ſoule from death, and hide a multitude of ſinnes, which conuerteth a ſinner from going aſtray out of his way [d].

e 2 Pet. 3. 9. The Lord would haue no man to periſh, but all men to come to repentance [e].

f 1 Ioh. 1. 9. If we acknowledge our ſins, he is faithfull and iuſt to forgiue vs our ſins, and to cleanſe vs from all vnrighteouſneſſe [f].

g Reu. 2. 5, 16. h Luke 15. 20. i Mat. 18. 26, &c. He exhorteth his erring people to repent, and doe their firſt workes [g]: neither refuſeth he the ſinner that repenteth, as appeareth in the example of the Prodigall ſonne [h], and of the debter [i].

God then being ſo gracious and merciful, man after his enſample is both by all good meanes to prouoke ſinners vnto repentance, and they teſtifying the ſame, to receiue them into fauour.

So did S. *Paul* will the Galatians. Brethren (ſaith hee) if a man be fallen by occaſion into any fault, yee which are ſpirituall, reſtore ſuch one with the ſpirit of meekenes, conſidering thy ſelfe, leſt thou alſo be tempted [k].

k Gal. 6. 1.

So did he enioyne the Corinthians, when he ſaid,

l 2 Cor. 2. 5, 6, 7. m Phil. v. 12. n Confeſſ. Helv. 2. c. 14. Bohem. c. 5. Auguſt. ar. 11. Saxon. ar. 3. Wittem. ar. 12 If any hath cauſed ſorrow, the ſame hath not made me ſorry, but partly (leſt I ſhould more charge him) you all. It is ſufficient vnto the ſame man, that he was rebuked of many. So that now contrariwiſe ye ought rather to forgiue, and comfort (him) leſt the ſame ſhould be ſwallowed vp with ouermuch heauineſſe [l].

When alſo he ſaid, Receiue him (meaning Oneſimus [m].) And ſo teach the Churches [n].

Errors

Errors, and aduerſaries vnto this truth.

Aduerſaries vnto this truth are they:

Firſt, which leaue nothing but the vnappeaſeable wrath of God to ſuch as doe ſinne after Baptiſme, as did both in old time the Montaniſts [a], and Nouatians [b], and of late yeeres *Melchior Hoffman*, the Arch-heretike of his dayes [c], and the Anabaptiſts in Germanie [d], and the Barrowiſts among our ſelues in England [e].

Next, who ſay that being once regenerate, ſinne is cut away, as with a Raſor, ſo that the godly cannot ſinne, and therefore neede no repentance: ſo did the Meſſalians [f], and doe the Family of Loue [g].

Laſtly, the deſperate, whoſe ſinnes being either infinite, or abominable, they thinke how God neither can, nor will forgiue them: ſuch in times paſt were *Kain* [h], and *Iudas* [i], in our fathers *Franciſcus Spira* [k], and one Doctor *Kraus* [l], and in our daies, *Bolton*; euen he that firſt hatched that fact in England, which afterward was tearmed Browniſme [m].

a D. Hieron. adv. Marc.
b Cypr. epiſt. 4. ad Antoniam.
c Bulling. contr. Anab. l. 2. c. 13.
d Calv. Inſtit.
e Giffords repel.
f Magd. eccleſ. hiſt. cen. 4. c. 5.
g H. N. ſpirit. land. c. 33. ſect 3. c. 34. ſect. 11. c 37. ſect. 8. & Prouerbs c. 5. ſect. 15. and Crying voice, ſect. 6.
h Gen. 4.
i Act 1.
k Hiſt. Fr. Spir
l Luther on Gal. 3. 1.
m Giffords rep. to Barr. and Green. p. 17.

17. Article.

Of predeſtination, and election.

Predeſtination to life, is the euerlaſting purpoſe of God, whereby, [2] before the foundations of the world was laid, he hath [3] conſtantly decreed by his counſell ſecret to vs, to deliuer from curſe, and damnation, [4] thoſe whom he hath choſen [5] in Chriſt out of mankind, and to bring them by Chriſt to euerlaſting ſaluation, as veſſels made to honour: wherefore they which be indued with ſo excellent a benefit of God [6] be called according to Gods purpoſe by his Spirit working in due ſeaſon, [7] they, through grace obey

the calling, they be iuſtified freely: they be made ſonnes of God by adoption: they be made like the image of his onely begotten Sonne Ieſus Chriſt: they walke religiouſly in good workes: and at length by Gods mercie, they attaine to euerlaſting felicitie. [8] *As the Godly conſideration of Predeſtination, and our election in Chriſt is full of ſweete, pleaſant, and vnſpeakeable comfort to Godly perſons, and ſuch as feele in themſelues the working of the Spirit of Chriſt, mortifying the workes of the fleſh, and their earthly members, and drawing vp their minde to high, and heauenly things; as well becauſe it doth greatly eſtabliſh, and confirme their faith of eternall ſaluation to bee enioied through Chriſt: as becauſe it doth feruently kindle their loue towards God: ſo for curious, and carnall perſons, lacking the Spirit of Chriſt, to haue continually before their eyes the ſentence of Gods predeſtination is a moſt dangerous downe-fall, whereby the Diuell doth thruſt them into deſparation, or into wretchleſnes of moſt vncleane liuing, no leſſe perilous then deſperation. Furthermore,* [9] *wee muſt receiue Gods promiſes in ſuch wiſe, as they be generally ſet forth vnto vs in holy Scripture: and in our doings that will of God is to be followed, which wee haue expreſly declared vnto vs in the Word of God.*

The Propoſitions.

1. There is a Predeſtination of men vnto euerlaſting life.
2. Predeſtination hath bin from euerlaſting.
3. They which are predeſtinate vnto ſaluation, cannot periſh.
4. Not all men, but certaine, are predeſtinate to be ſaued.
5. In Chriſt Ieſus, of the meere will and purpoſe of God ſome are elected, and not others, vnto ſaluation.

9. They

6. They, who are elected vnto ſaluation, if they come vnto yeeres of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

7. The Predeſtinate are both iuſtified by faith, ſanctified by the holy Ghoſt; and ſhall be glorified in the life to come.

8. The conſideration of Predeſtination, is to the godly wiſe, moſt comfortable; but to curious, and carnall perſons, very dangerous.

9. The generall promiſes of God, ſet forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the Word of God, which is his reuealed will, muſt be our direction.

1. Propoſition.

There is a predeſtination of men vnto euerlaſting life.

The proofe from the Word of God.

That of men, ſome be predeſtinate vnto life, it is a truth moſt apparent in the holy Scripture, by the teſtimonie both of Chriſt himſelfe, who ſaith,

To ſit at my right hand, and at my left hand, is not mine to giue, but (it ſhall be giuen) to them, for whom it it prepared of my Father [a].

Many are called, but few choſen [b].

For the elects ſake, thoſe dayes ſhall be ſhortned [c].

Feare not, little flocke; for it is your Fathers pleaſure to giue you a kingdome [d].

I tell you, in that night there ſhall be two in one bedde; the one ſhall be receiued, and the other left [e].

All that the Father giueth me, ſhall come vnto me [f].

Witneſſed alſo is this by the Euangeliſt *Luke*, and *Paul*: the one ſaith how of the Gentiles at Antioch, ſo many as were ordained vnto eternall life, beleeued [g], and the other, thoſe whom he knew before, he did alſo predeſtinate [h].

We are vnto God the ſweet ſauour of Chriſt, in them that

a Mat. 20. 23.
b Ibid. 22. 14.
c Ibid 24. 2.
d Luk. 12. 32.
e Ibid. 17. 34.
f Ioh. 6. 37.
g Acts 13. 48.
h Rom. 8. 29.

are ſaued, and in them which periſh: to the one we are the ſauour of death vnto death; and to the other the ſauour of life vnto life [a].

[a] 2.Cor.2. 15,16.

Bleſſed be God euen the Father of our Lord Ieſus Chriſt, which, &c. hath choſen vs in him, before the foundatiō of the world, &c. who hath predeſtinate vs, to be adopted through Ieſus Chriſt vnto himſelfe, &c.[b].

[b] Eph.1.3.4,5,

The example alſo of the elected creatures, man, and Angels[c]; of the two brethren, *Abel, and Cain*[d], *Iſaac*, and *Iſmael*[e]; *Iacob*, and *Eſau*[f]; of the two *Eunuches* of King *Pharaoh*[g], of the two kingdomes, Iuda and Iſrael; the two peoples, Iewes and Gentiles; the two Apoſtles, *Peter*, and *Iudas*; the two Theeues vpon the Croſſe[h]; the two men in the fields; and the two women at the Mill[i]; make to the illuſtration of this truth.

[c] Math.25. 34,41. Iude 6.
[d] Gen.4.4.
[e] Rom.9.17, &c.
[f] Mal.1.2,3. Rom.9. 13.
[g] Gen. 40. 20.
[h] Luk.23,39, 40,43.
[i] Math.24. 40,41.

All Churches conſent with this doctrine.

The errors and aduerſaries vnto this truth.

Erre therefore doe they, which ſtand in opinion, that Some are appointed to be ſaued, but none to be damned.

In ſoule, ſome perſons; but in ſoule and body together, none ſhall be ſaued: of this minde were the old heretikes, *viz.* the falſe apoſtles[k], the Carpocratians[l], the Valentinians[m], the Cerdonites[n], the Manichies[o], and the Hieracites[p], & of their opinion be the Familie of Loue[q].

[k] 1.Cor.15. 12.
[l] Clem. ſtrom lib.4.
[m] Iren.
[n] Iren.
[o] Aug. contra Fauſt. l.4.c.16
[p] Epiphan.
[q] H.N.Inſtr. ar.5.ſect.24. Prophecie of the ſpir.c.16. ſect.7.

2. Propoſition.

Predeſtination hath bin from euerlaſting,

The proofe from Gods Word.

Predeſtination begun before all times. It will be ſaid (ſaith our Sauiour Chriſt:) Come ye bleſſed of my Father, inherite ye the kingdome prepared for you from the foundations of the world[r].

[r] Math.25.34.

God

God hath choſen vs in Ieſus Chriſt before the Foundation of the world [b]. b Eph. 1. 4.

God hath ſaued vs, &c. according to his owne purpoſe, and grace, which was giuen to vs through Chriſt Ieſus before the world was [c]. c 2 Tim. 1. 9.

The publike confeſſions of the Churches, namely in Heluetia [d], Baſil [e], and France [f], beare witneſſe hereunto. d Confeſſ. 2. c. 10, 11. e ar. 1. f ar. 10.

The aduerſaries vnto this truth.

Thoſe wrangling Sophiſters then are deceiued, who, becauſe God is not included within the compaſſe of any time, but hath all things to come, as preſent continually before his eyes, doe ſay, that God did not in the time long agoe paſt onely, but ſtill in the time preſent likewiſe, doth predeſtinate.

3. Propoſition.

They which are predeſtinate vnto ſaluation, cannot periſh.

The proofe from Gods Word.

All that the Father giueth me, ſhall come to me, and him that commeth to me, I caſt not away, ſaith Chriſt [a]. a Ioh. 6. 37.

I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand [b]. The gates of hell ſhall not ouercome the Church [c]. b Ioh. 10. 28, 29. c Mat. 16. 18.

Moreouer whom he predeſtinated, them he alſo glorified [d]. d Rom. 8. 30.

For the gifts and calling of God are without repentance [e]. e Rom. 11. 29.

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs [f]. f 1 Ioh. 2. 19.

So the Church of God: as afore in this article.

The errors and aduerſaries vnto this truth.

Wander then doe they from the truth, which thinke,

That the very elect, toally, and finally may fall from grace, and be damned.

That the regenerate may fall from the grace of God; may destroy the Temple of God, and be broken off from the vine Christ Iesus: which was one of Glouers errors [a].

That the number of those which be predestinate, may both encrease, and be diminished: so thought the Pelagians.

a Bredwels de tect. p. 89.

4. Proposition.

Not all men, but certaine be predestinate to be saued.

The proofe from Gods Word.

We denie all, and affirme that a certaine chosen and company of men be prdestinate, and so doth Gods Word.

Reioyce that your names are written in heauen [a].

I know mine, and am knowne of mine, is the saying of Christ Iesus [b].

I suffer all things for the elects sake, saith S. *Paul* [c].

The very same with vs dot the Churches affirme [d].

a Luke. 10. 20.

b Ioh. 10. 14.

c 2. Tim. 2. 10.

d Confess. Helv. 2. cap. 10. Basil. ar. 1. Gal. ar. 12. Belg. ar. 16.

The aduersaries vnto this truth.

We are therefore against them which teach, how not certaine, but all, euen the most vngodly, and damnable; yea the very Diuels shall be saued: of which opinion were the Origenists [a], and are the Catabaptists [b].

All men be elected vnto life euerlasting.

There is no hell, nor future and eternall misery at all, but onely either in mans opinion, as hold the Atheists [c], or in the heart, and conscience of man in this life, as the Familists maintaine [d].

No certaine company bee foredestined vnto eternall condemnation.

None, more then others, be predestinate vnto saluation: which was an error of *Henry Bolseck* [e].

n Wolf. Musculus in epist. ad Philip. præf.

b Bullin. cont. Catabap. lib. 1

c Nash. in Chr. his teares p. 58.

d Ramseis, and Allens confess.

e Caluin. epist ministr. Basil. fol. 105.

In

In like ſort we condemne ſuch as either curiouſly enquire who, and how many ſhall be ſaued, or damned; or giue the ſentence of reprobation vpon any man whoſoeuer: as doe the Papiſts vpon Caluine, Beza, and Verone, when they call them Reprobates [f].

f Teſt. Rhem. ar. Rom. 11. 23

5. Propoſition.

Of the meere will, and purpoſe of God, ſome men in Chriſt Ieſus are elected, and not others, vnto ſaluation.

The proofe from Gods Word.

In the Scripture we reade of mans predeſtination the cauſe efficient to be the euerlaſting purpoſe of God [a]; the cauſe formall, God his infinite mercy, and goodnes [b]; the cauſe materiall, the blood of Chriſt [c]; the cauſe finall, or end, why both God the Father hath loued, and Chriſt for his elect hath ſuffered, is the glory of God [d], and the ſaluation of man [e].

And this doe all the Churches militant, and reformed, with a ſweet conſent teſtifie, and acknowledge.

a That the purpoſe of God might remaine according to election, Rom. 9. 11. Who doth predeſtinate vs, &c. according to the good pleaſure of his will, Eph. 1. 5. Not according to our workes, but according to his owne purpoſe and grace 2. Tim. 1. 9. b I will ſhew mercy, to whom I will ſhew mercy, Exod. 33. 19. Rom. 9. 15. c Hee hath choſen vs in Chriſt, &c. and hath predeſtinate vs through Chriſt vnto himſelfe, Eph. 1. 4, 5. Ye were not redeemed with corruptible things, &c. but with the precious bloud of Chriſt, as of a lambe vndefiled, and without ſpot, which was ordained before the foundation of the world, but was declared in the laſt times for your ſakes, 1. Tim. 1. 18, 19, 20. d who doth predeſtinate vs, &c. to the praiſe of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of euill, Prou. 16. 4. e Rom. 8. 29. Thoſe whom he knew before, he did alſo predeſtinate to bee made like to the Image of his Sonne, that he might be the firſt borne among many brethren. Hath not the potter power of the clay, to make of the ſame lumpe, one veſſell to honour, and another vnto diſhonour? Rom. 9. 21.

Aduerſaries vnto this truth.

Hereby is diſcouered the impiety of thoſe men which thinke, that

1. Man doth make himſelfe eligible for the kingdome of heauen

heauen by his owne good workes, and merits; ſo teach the Papiſts.

The kingdome of heauen (ſay they) is prepared for them that are worthy of it, and deſerue it by their well doing [a].

a Teſt. Rhem. an. Mat. 20. 23.

Licet electis gloria ex æterna Dei prædeſtinatione dimanet, non tamen provenit, niſi ex eorum operibus, &c. Sine nobis non glorificamur. 1. Although from Gods eternall predeſtination, glory floweth to the elect: yet for all that it ſpringeth not but from their owne workes, &c. Without our ſelues we are not glorified [b].

b Stella in Luc c. 10. fol. 35.

2. God beheld in euery man, whether hee would vſe his grace well, and beleeue the Goſpell, or no; and as hee ſawe a man effected, ſo did he predeſtinate, chuſe, or refuſe him.

3. Beſides his will, there was ſome other cauſe in God, why he choſe one, and caſt off another man; but this cauſe is hidden from vs.

4. Men by nature be elected, and ſaued; an error of the Baſilidians, and Valentinians [c].

c Clem. ſtrom lib. 2. 4.

5. It is in mans power to be elected, the error of Theophylact [d], and of Bolſeck [e].

d Theoph. in Matth. 22.

6. God is partiall, and vniuſt for chuſing ſome, and refuſing others; calling many, and electing but fewe.

e Calvin. epiſt miniſt. Helv. fol. 104.

6. Propoſition.

They who are elected vnto ſaluation, if they come vnto yeeres of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

The proofe from Gods Word.

Though true it be, the Lord knoweth all, and euery of his elect: yet hath he reuealed vnto vs certaine notes, and tokens, whereby we may ſee, and certainely know, whether wee be of that number, or not. For ſuch as be ordained vnto euerlaſting life, if they liue long in this world, they one time or other be called vnto the knowledge of ſaluation, by the preaching of Gods

Gods word; they obey that calling, through the operation of the holy Ghoſt, working within them; they feele in their ſoule the ſame ſpirit, bearing witneſſe vnto their ſpirits, how they are the children of God; and finally they walke religiouſly in all good workes.

These things are moſt euident, and cleare in the holy Scripture, where is ſet downe, both the calling of the predeſtinate [a] and their obedience to the Word being called [b], and their adoption by the Spirit to be the children of God [c]; and laſt of all, their holineſſe of life, and vertuous conuerſation [b].

All Churches reformed conſent hereunto.

a Whom he predeſtinate, them alſo hee called, Rom. 8.30. God ſeparated mee from my mothers wombe, and called me by his grace, Gal. 1.15. He hath called you to his kingdome, and glory, 1. Theſſ. 2.12. He hath ſaued vs, and called vs with an holy calling. 2. Tim. 1.9. They that are on his ſide, called, choſen, and faithfull. Reu. 17.14. b. Your obedience is come abroad among all. Rom. 16. 19. in Chriſt alſo ye truſted, after ye heard the word of truth. Eph. 1.13. Ieſus Chriſt is in you, except ye bee reprobates, 2. Cor. 13. 5. Ye receiued the Spirit of adoption, whereby we cry Abba Father, The ſame Spirit bearing witneſſe with our ſpirit, that we are the children of God. Rom. 8. 15,16. After this manner pray ye, Our Father, &c. Matth 6.9. And becauſe ye are ſonnes, God hath ſent forth the ſpirit of his Son into your hearts, which cryeth Abba, Father, Gal. 4.6. d He hath choſen vs in him, &c. that wee ſhould he holy, and without blame before him in loue, Eph. 1.4. Wee are his workemanſhip, created in Chriſt Ieſus vnto good works, which God hath ordained, that we ſhould walke in them. Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth vs that we ſhould denie all vngodlines, and worldly luſts, and that wee ſhould liue ſoberly, and righteouſly, and godly in this preſent world, Tit. 2. 11, 12.

Errors and aduerſaries vnto this truth.

Sundry aduerſaries hath this truth, and

First the Papiſts, who teach that none are to thinke or perſwade themſelues, that they are of the number of the Predeſtinate vnto ſaluation, but to be euer doubtfull thereof [e].

The ſaid Papiſts deliuer, that ſo many perſons as are not marked with the ſigne of the croſſe vpon their forehead, are damned, and reprobate [f]; alſo, that they which will bee ſaued, muſt be Franciſcans [g], at leaſtwiſe become members of the Church of Rome [h].

Secondly, the Anti-nomi, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be deſtitute of good workes) a ſufficient argument of their election vnto life [i],

a Con. Trid. ſeſſ. 6. cap. 12, con. 15. Teſt. Rhem. an. Rom. 8. 38. an. 1. Cor. 2. 12 an. Phil. 2. 12.

f Teſt. Rhem. an. Apoc. 6. 4.

g Conform F. l. 4. fol. 101.

h Anſ. to the exec. of Iuſt. c. 8. p. 192.

i Simon Pauli meth. par. 2. de lege Dei.

Thirdly, the Puritanes, who among other affiances giuen them from the Lord, of their ſaluations, made their aduancing of the Presbyteriall kingdome (by the putting downe of Biſhops, Chancellours, &c.) a teſtimony that they ſhall haue part in that glory, which ſhall be reuealed hereafter [f].

[f] Demon. of Diſ. epiſt. ded.

Fourthly, the Schwenſeldians, and al ſuch as depending vpon immediate & diuine reuelations, condemne and contemne the ordinarie calling of God, by the miniſterie of his Word.

[g] Sartan. de Relig. Ruthen c. 2. Zuigl. contra Catabap. fol. 107.

Laſtly, the Ruſsians [g], Catabaptiſts [h], and Familie of Loue [i], who beleeue that themſelues onely, and none beſides, ſhall be ſaued.

[i] Diſplay. H. 9. b. D. 5.

7. Propoſition.

The Predeſtinate are both iuſtified by faith, ſanctified by the Spirit, and ſhall be glorified in the life to come.

The proofe from Gods Word.

Diuers be the effects of mans predeſtination; but chiefly it bringeth to the elect, [a] iuſtification by faith in this life, and in the life to come, glorification [b], alwaies a conformity to the image of the onely begotten Sonne of God, both in ſuffering troubles here, and in enioying immortall glory hereafter [c], as teſtifie all the Churches in their confeſsions.

[a] Know that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt, Gal. 2. 16.

They which be of faith, are bleſſed with faithfull Abraham, Eph. 2. 8. b Moreouer, whom he predeſtinate, them alſo he called, and whom he called, them alſo hee iuſtified; and whom he iuſtified, them alſo he glorified, Rom. 8. 30. Come ye bleſſed of my Father, inherit ye the kingdome prepared for you, Matth. 25. 34. c If we be children, wee are alſo heires, euen the heires of God, and heires annexed with Chriſt: if ſo be that wee ſuffer with him, that wee may alſo be glorified with him, Rom. 8. 17. And as wee haue borne the image of the earthly, ſo ſhall wee beare the image of the heauenly, 1. Cor. 15. 49.

The errors, and aduerſaries vnto this truth.

[a] Triteuhem. de eccle. ſcrip. [b] Wolf. Muſculus in epiſt. ad Phil. præf. [c] Euſ. eccleſ. hiſt. l. 7. c. 23.

This is flatly againſt *Papias* [a], *Iuſtinus* [b], and al Millinaries [c], who denie the eternitie of mans happines, and dreame of I know not what bliſſe in this life, to endure a thouſand yeeres, but

but no longer.

Alſo againſt the Manichies, who ſaid, the ſoule onely ſhall be ſaued [d].

[d] Philaſtrius.

Alſo againſt thoſe heretikes which deny the reſurrection of the fleſh, as did the Carpocratians [e], Manichies [f], and others [g].

[e] Clem. ſtrom. lib. 4.

Likewiſe againſt the Hieracites, who haue a phantaſie that no children, departing this life, before they come vnto yeeres of diſcretion, and knowledge, ſhall be ſaued [h]. So the Papiſts doe teach [i] that no infants, dying vnbaptized, doe goe to heauen, but vnto another place adioyning vnto Hell, called *Limbus puerorum* [i].

[f] Aug. contra Fauſt. l. 4. c. 16.

[g] See afore ar. 4. prop. 1.

[h] Epiphan.

[i] Poſitiones Ingolſtad. de Purgat.

8. Propoſition.

The conſideration of Predeſtination, is to the godly wiſe moſt comfortable; but to curious, and carnall perſons, very dangerous.

The proofe from Gods Word.

This doctrine of Predeſtination is to the godly full ſweete, pleaſant, and comfortable, becauſe it greatly confirmeth their faith in Chriſt, and encreaſeth their loue toward God.

I account the afflictions of this preſent time, are not worthy of the glory, which ſhall be ſhewed vnto vs [k].

[k] Rom. 8. 18.

If God be on our ſide, who can be againſt vs? who ſpared not his owne Sonne, but gaue him for vs all to death, how ſhall hee not with him giue vs all things alſo? who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth; who ſhall condemne? &c [l].

[l] Ibid. 31. 34.

Yee were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance, vntill the redemption of the poſſeſſion purchaſed vnto the praiſe of his glory [m].

[m] Eph. 1. 13, 14

Grieue not the holy Spirit of God, by whom ye are ſealed vnto the day of redemption [n].

[n] Eph. 4. 30.

But to the wicked and reprobate the conſideration hereof is very ſowre, vnſauorie, and moſt vncomfortable, as that which they thinke (though very vntruly, and ſinfully) cauſeth

them either to despaire of his mercie, being without faith; or not to feare his iustice, being extremely wicked: whereas neither from the Word of God, nor any confession of the Church, can any man gather that he is a vessell of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe, that God would not his destruction, as in the next proposition immediately ensuing plainely may appeare.

Errors, and aduersaries vnto this truth.

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto looseneſſe of life, and so vnto Atheisme; and therefore to bee punished neither by mouth, nor booke; and so thought both the Pelagians[k], and the Predestinates (a sort of heretikes so called) in old time[l], and the Familie of Loue in our daies, who tearme the doctrine of Predestination, a licencious doctrine, and say it filleth all the prisons almost in England[m].

k Prosper in Epist. ad Aug. de reliquiis Pela. hæresis.
l Magd. eccle. hist. Cent. 5. c. 5. p. 620.
m Display. in an epist. of the Families, l. 7. b.

9. Proposition.

The generall promises of God set forth in the holy Scripture, are to be embraced of vs.

The proofe from Gods Word.

That men the better may auoid both desperation, and carnall securitie, they are to haue alwaies in minde, that,

1. The promises of grace and fauour to mankind, are vniuersall: as

Come vnto mee, all yee that are wearie, and laden, and I will ease you[n].

n Mat. 11. 28.

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might bee saued[o].

o Ioh. 3. 17.

God

God will that all men ſhall be ſaued, and cõme vnto the knowledge of the truth[c]. c 1 Tim.2.4.

2. The doctrine of the Goſpell for the free remiſſion of ſinnes, is to be preached not vnto a few, but vniuerſally and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c[d]. d Mat.28.19.

Goe into all the world, and preach the Goſpell to euery creature. He that ſhall beleeue, and be baptized, ſhall be ſaued: but he that will not beleeue, ſhall be damned[e]. e Mar.16.15, 16.

3. The ſeales of the couenant be appointed to be giuen to all men, which are members of the viſible Church, or deſirous to be incorporated thereinto. For

All are to be baptized[f], and all are to participate of the bread, and cuppe at the Lords Supper[g]. f Mat.28.19. g Mat.26.26, 27. 1 Cor.11.24, 35.

4. As the diſobedience of *Adam* brought condemnation vpon all men: ſo the blood, and obedience of Chriſt is able, and all-ſufficient to waſh away all ſins, and that of all men.

5. No man euer truly repented, but he was receiued againe into fauour; ſo was *Dauid* after his adultery[h], *Manaſſes* after his Idolatry[i], *Peter* after his Apoſtacie[k], the Thiefe vpon the Croſſe[l], the Niniuites[m]. h 2 Sam.12.13 i 2 Chr.33.12, 13. k Ioh.21.15, &c. l Luk.23.42, 43. m Ionas 3.10.

The aduerſaries vnto this truth.

They are not to be heard then which ſay, that

The number of the Elect is but ſmall; and ſeeing we are vncertaine, whether we be of that company, or no, we will proceede in our courſe as we haue begun.

God is an accepter of perſons, and ſo vniuſt in chuſing ſome, and refuſing others.

God hath predeſtinate all thoſe perſons to eternall death, which are not in the ſtate of true repentance: which was one of Glouers errors[a]. a Bredwels detect. p.96.

It is the part therefore of all and euery man

Not to refuſe the mercies of God both generally, and graciouſly offered vnto all men by his Word, and Sacraments.

Not to deſpaire in reſpect either of the greatneſſe, or multi-

tude of his ſinnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophaneneſſe of life, or ſecuritie.

10. Propoſition.

In our actions the Word of God, which is his reuealed will, muſt be our direction.

The proofe from Gods Word.

In our doings, but chiefly in the matter of Predeſtination, we are to follow not our owne iudgement, and what ſeemeth good in our owne opinions: but the will of God, and that will too not which is concealed from vs, *viz.* of God his omnipotency, wherby he gouerneth at his pleaſure the things by himſelfe created; whereof mention is made both in the Pſalmes [a], in the Prophet *Iſay* [b], and other places of his word [c], but of his fauour, and good pleaſure towards man, reuealed in the holy Scriptures, by Ieſus Chriſt, whom we are to heare [d].

a Pſal. 115. 3.
b Eſa. 46. 10.
c Rom. 9. 15.
d Mat. 3. 17.

Subſcribed hereunto haue, and doe Gods Church euery where.

The aduerſaries vnto this truth.

This truth is gaine-ſaid by the Phrygians, Montaniſts, and Meſſalians [a], alſo by the Enthuſiaſts [b], Anabaptiſts [c], and Family of Loue [d], which leaue the written Word of God, and relye vpon their owne dreames, viſions, and lying reuelations. Hence proceedeth the contempt of Gods written Word and of the Preachers, and all religious exerciſes thereof. For ſaith the Family of Loue [e], No difference is there betweene a cereMoniall, either Letter-Doctor Chriſtian, and an vncircumciſed Heathen.

a Theodorit. l. 3. de hæret. fab.
b Beza ep. 81.
c Sleidan. com lib. 6.
d *H. N.* cuang. c. 13. ſect. 6.
e In a letter of theirs vnto the B. of Roch in Wilk. confut.

18. Article.

Of obtained eternall ſaluation onely by the name of Chriſt.

They alſo are to be had accurſed, that preſume to ſay that

that euery man ſhall be ſaued by the Law, or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth ſet out vnto vs, onely in the name of Ieſus Chriſt, whereby men muſt be ſaued.

The Propoſitions.

1. The profeſsion of euery religion cannot ſaue a man, liue he neuer ſo vertuouſly.

2. No man euer was, or ſhall be ſaued, but onely by the Name or faith of Ieſus Chriſt.

1. Propoſition.

The profeſsion of euery religion cannot ſaue a man, liue he neuer ſo vertuouſly.

The proofe from Gods Word.

THis we cannot but acknowledge to be a truth, if wee beleeue the Scriptures, for they teſtifie that Iewes, and Gentiles are vnder ſin, culpable before God [a], and depriued of the glory of God [a].

All men that would be ſaued, muſt bee borne againe of the holy Ghoſt [b].

No man is iuſtified by the works of the Law [c], either ceremoniall [d], or morall [e].

God hateth the doctrine of the Nicolaitanes [f], and of Balaam [g].

The Reprobate, whoſe names are not written in the booke of the Lambe, they doe worſhip the Beaſt [h].

Puniſhments eternall, and intolerable are threatned, both to the Beaſt, and the falſe prophet [i], and likewiſe to all ſuch as will not goe out of Babylon [k], and to all Idolaters [l].

The confeſsions of Gods people are to this end, and purpoſe [m].

a Rom. 3. 6. 19, 23.
b Ioh. 3 3.
c Gal. 3. 16.
d Act. 15. 24, 28
Col. 1. 16, 20.
Gal. 5. 18.
e Rom. 3. 10, 20, 28.
Eph. 2. 8, 9.
f Reu. 2. 15.
g Ibid. 14.
h Reu. 13. 8.
i Reu. 20. 10.
k Reu. 18. 4.
l Reu. 21. 8.
m Cõfeſ. Helv 1. ar. 12. & 2. c. 12. Bohe. c. 6. Gal. ar. 22. 23. Belg. ar. 22. 23. Aug. ar. 45. 21. Whittem. ar. 5. 6. Suev. c. 3.

Errors,

Errors, and aduersaries vnto this truth.

Then to be held accurſed are they which affirme, that
Act. 15. 1. The obſeruation of the iudiciall ceremonies is neceſſary
a Ire. l. 1. c. 27. vnto ſaluation, as did the falſe apoſtles [a], the Ebionites [b], and
b Philaſtrius. the Cerinthians [c].

Such throughout the world as lead an vpright life, and bee morally righteous, whatſoeuer their religion is, ſhall be ſaued, as many of the Philoſophers were in the opinion of the
d Clem. Alex. q. 2. 4. Valentinian and Baſilidian heretikes [d], of Galeatus Martius [e], Eraſmus Roterodam [f].
e Paul. Iouius log. doct. vir. p. 67. That men externally may profeſſe any religion, and notwithſtanding be ſaued, if their affections, and heart be with
Præf. ſua. Tuſcul. queſt. the Family of Loue [g].
g H. N. præf. 10 his 3. Reform. That all thoſe that liue vprightly and doe good deeds, ſhal be of equall happineſſe in the kingdome of heauen; be they
ſect. 2. 6. Turkes, Chriſtians, Iewes, or Moores. A Turkiſh error [h].
h Pol. of the Turk. emp. c. That men may embrace, and follow the ſect, and religion,
23. Lon. cer. Turk. hiſt. which they haue moſt minde vnto, and ſo doing, pleaſe God,
tom. 1. 2. par. and be ſaued: the Lampatians doctrine [i].
2. cap. 12. That no ſect euer erred, or were out of the way to heauen;
i Damaſcene. a fancy of the Rhetorians [k].
k D. Aug. ep. ad Quod vult.

1. Propoſition.

No man euer was, is, or ſhall be ſaued, but onely by the name or Faith of Ieſus Chriſt.

The proofe from Gods Word.

This wee cannot but acknowledge to bee true, if alſo wee beleeue the Scriptures, which ſay that

Among men there is giuen none other name vnder heauen whereby we muſt be ſaued [a].
a Acts 4. 12. Through (Ieſus Chriſt) his name, all that beleeue in him,
b Acts 10. 43. ſhall receiue remiſsion of ſinnes [d].

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed [c]. And this is the Faith, and confession of the reformed Churches [d].

c Gal.3.8.

d Confess. Helv.2.ar.10, 11.& 2.cap. 11.13.Basil.ar.4.Bohem.c.4.10.Gal.ar.13.16,17.Belg.ar.17.20,21,22.August.an.ar.3. Saxon. ar.3.Wittemb.c.8.Suevica,ar.9.sect.2.they reuolted.

The errors and aduersaries vnto this truth.

Many waies this truth very heretically is oppugned. For,

Some teach that we are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their own good works [a], (as *Simon Magus* boasted,) by his faire *Helene* [b], (as *Matthew Hamant* held) by other meanes, and that all persons which worshipped Christ, are abominable Idolaters [c], as *Neuserus*, and *Siluanus* beleeued by *Mahomet* [d], and therefore he reuolted from Christianitie vnto Turcisme.

a Iren.lib.1.

b Iren.

c Holinsh. chro.fol.299.

d Beza resp.ad repetit.Io. And.Cal.p.8.

Others confesse that we are saued by the name of Christ, but either not by the right & true Christ, for they said themselues, and euery of themselues were Christ, and in old time did *Saturninus* [e], *Manes* [f], *Desider*, *Burdegal*, and *Eudo de Stella* [g], and of late yeeres, at Basil, *Dauid George* [h], and in England, first one *John Moore* [i], and afterward *William Hacket* [k], the former was whipt for the same at Bethlehem in the second of Queene *Elizabeth*, the other hanged and quartered in Cheapside, *Ann.*1591.

e Epiphan.

f Euseb.l.7.c.31.

g Genebr. chro.l.3.p.358.709.

h Hist.Dauid. Georgii.

i Stow.

k Consp.ir. for pretend.refor.

Or by the true Christ, but either distinguish betweene Iesus and Christ, saying, Iesus was one man, and Christ another, as did the Marcionites [l].

l Philaster.

Or say there be two Christs, one reuealed already in the daies of *Tiberius* the Emperour, who came for the saluation of the Gentiles, another yet to come, for the redemption of the Iewes: so thought the same Marcionites [m]. *Nestorius* held also there were two Christs, whereof one was very God, the other very man, borne of a woman [n].

m Tertul.l.4. contr. Marc.

n Vincen.Lir. adv.hæreses.

Or publish, how none were saued by the true Christ, till the 15. yeere of the foresaid *Tiberius*: an heresie of *Manes*, and his companie [o].

o Epiphan.

Others besides (as the Familie of Loue) vnderstand all things

written of Christ, allegorically, and not according to the letter of Gods Word. For they teach that whatsoeuer is written of Christ, must in vs, and with vs be fulfilled [p].

[p] H.N. proph. of the Spir. c. 7. sect. 3.

Others haue thought, ye haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gaue their liues in England in the raigne of Queene *Mary*, some saying: They were starke fooles, as did *Christopher Vitel*, a chiefe Elder in the Familie of Loue [q], others (as *Westphalus*, and *Marbachius*) that they were the Diuels martyrs [r].

[q] Anſ. to the Fam. let. L. 3. a.

[r] Sturmius, antipap. 4. par 3. p. 189.

19. Article.

Of the Church.

[1] The visible [2] Church of Christ, [3] is a congregation [4] of faithfull men: in the which [5] the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As [6] the Church of Ierusalem, Alexandria, and Antioch hath erred: so also [7] the Church of Rome hath erred, not onely in their liuing, and manner of ceremonies, but also in matters of Faith.

The Propositions.

1. There is a Church of Christ, not onely inuisible, but also visible.

2. There is but one Church.

3. The visible Church is a Catholike Church.

4. The Word of God was, and for time is before the Church.

5. The markes, and tokens of the visible Church, are the due, and true administration of the Word and Sacraments.

6. The

6. The visible Church, may, and from time to time hath erred both in doctrine, and conuersation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

1. Proposition.

There is a Church of Christ both inuisible, and visible.

The proofe from Gods Word.

A True saying it is, The Lord onely knoweth who are his. For to man the Church of Christ is partly inuisible, and visible partly. The visible are all the Elect, who be, or shall be either in heauen triumphing; or on earth fighting against the flesh, the world, and the Diuell. These, as members of the Church, are said to be inuisible; not because the men be not seene, but for that their faith, and conscience to Godward is not perfectly knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

All this wee gather from the holy Scripture, where mention is made of the Church inuisible, and triumphing, Reu. 2. 26, 28. & 3. 5, 12. & 7. 14, 15. inuisible, and militant, in the Epistles of S. *Paul* [a], *Peter* [b], and booke of S. *Johns* Reuelations [c], also of the Church visible, and mixed with good and bad, by the Parable of the Sower [d], of the Marriage [e], and of the Virgins [f], as also by the saying of our Sauiour Christ [g], and of S. *Paul.* [h].

The Churches beare witnesse hereunto [i].

[a] Gal. 4. 29. Eph. 6. 10, &c. 2. Tim. 3 12.
[b] 1. Pet. 5. 9, 10
[c] Re. 12. 7, 11, 17. & 17. 14.
[d] Math. 13.
[e] Math. 22.
[f] Math. 25.
[g] Haue not I chosen you twelue, and one of you is a diuell? Ioh. 10. h For he knew who should betray him: therefore said, Ye are not cleane. Ioh. 13.
[i] In a great house are not onely vessels of gold, and of siluer, but also of wood, and of earth, and some for honour, and some vnto dishonour, 2. Tim. 2. 20. Confess. I. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wittemb. ar. 32. Sueuica. ar. 15.

The errors, and aduersaries vnto this truth.

This truth hath many aduersaries, whereof

Some renounce our Christ, the Sauiour of mankinde; and so thinke his people are not the Church; as the Iewes, Turkes, and Heretikes haue done [a].

Some acknowledge no triumphing state of the godly in heauen, but dreame of an euer-glorious condition in this world, as the Family of Loue [b].

Some thinke the Church Catholike to be visible, as the Papists [c].

Some imagine the Church Militant is not visible at all, as the Libertines.

Some giue out, that the visible Church is deuoide of sinne, and sinners, as did the Donatists [d], and doe Anabaptists [e], Familie of Loue [f], Brownists [g], and Barrowists [h].

a Sce art.2. prop.4.ar.18. prop.2.

b Leon. Ramseis and I. Allens conf. Also H.N. document. sent.c.6.sect. 1.c.3.sect. 5. Sp.land. c.44. sect.12.Pronerbs,c.5. sect.15.Proph. c.16.sect.8.

c Vaux catech.c.1.Test.

Rhem. an.Act. 11.24. d Aug. contra Petil. cap.19. Calv. contra Libert. f H.N.1. exhort. c.13. sect. 10. &.1.epist.præf. g. A confused gathering together (of good and bad in publike assemblies) is no Church. The Brownists answer to Mr Cartwright p.39. h The assemblies of good and bad together, are no Churches, but heapes of prophane people, saith Barrow in his discouerie.p.33.

2. Proposition.

There is but one Church.

The proofe from Gods Word.

When we doe say that the Church is visible, inuisible; and that there is a Western, East, Greeke Latine, English Church; we meane not that there be diuers Churches of Christ, but that one, and the same Church is diuersly taken and vnderstood, and also hath many particular Churches, as the sea many riuers and armes branching from it. For the visible Church is not many congregations, but one company of the faithfull.

a Rom.12.5. b 1.Cor.10. 19.

We being many are one Body in Christ, and euery one, one anothers members [a].

We that are many, are one Body [b].

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ. For by one spirit are we all baptized into one body, &c. Now ye are the body of Christ, and members for your part [c].

For as we haue many members in one body, and all members haue not the same office: so we being many, are one body in Christ, and euery one, one anothers members [d].

There is neither Iew, nor Grecian; there is neither bond nor free; there is neither male, nor female; for ye all are one in Christ Iesus [e].

All Gods people agree with vs in this point [f].

c 1. Cor. 12. 12, 13, 17.
d Rom. 13. 4, 5
e Gal. 3. 28.
f Confes. Hel. 2. cap. 17. Bohe. cap. 8. Gal. ar. 26. Bel ar. 27. Aug. ar. 27. Wittemb. ar. 32. Suev. ar. 15.

Errors and aduersaries vnto this truth.

The aduersaries vnto the 18. article, be also, for a great part aduersaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptized of Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioyne not with them in their singular, and priuate opinions, arrogating the stile, & title vnto themselues onely, and denying all other men to bee either the Church, or members of the body of Christ. Such are,

The Russeis, who boast how themselues with the Grecians, are the onely Church of God [a], themselues onely are the men who shall be saued [b], all Christians beside themselues, are no better then Turkes [c].

The Papists also which say, that

The present Church of Rome is Gods Church [d], Gods catholike Church [e] the mysticall body of Christ [f]; Papists, Catholikes, and true Christians, are all one [g].

Muncer, and the Anabaptists tearmed themselues (cleane oppositeto the Church of Christ) the elect of God; and saide that all other men were wicked, and worthie to be slaine [h].

The Family of Loue, who publish how themselues onely

a Alex. Gagn. de relig. Mosc p. 231,
b Sacramus dd relig. Ruthen. cap. c. p. 88.
c Russie Com c. 25. p. 1. 103.
d Test. Rhem. an. mar. p. 321.
e Ans. to the recul. of Inst. c 6. n. 15. 2. 1.
f Quodlibets. p. 341.
g Test. Rhem. an. mar. p. 322.
h Sleidan. hist lib. 5.

are the Church, and all other men are Heathen [i], and Beasts, themselues onely are the Catholike Church of God [l], the Saints of God, and his acceptable people [m], and that such as are no Familists, they haue no liuing God [p], and shall perish [o].

The Puritanes finally, say they

If God haue any Church, or people in the land, no doubt, the title (Puritane) is giuen them [q]: Notable words: either God hath no Church in England, or Puritanes are the Church.

The Mar-prelate is not afraide to vtter this speech.

They against whom I deale (namely the ecclesiasticall officers, as Bishops, and their fauourers, and partakers) haue so prouoked the anger of the Lord, and praiers of his Church, as stand long they cannot [q]; others of the said Bishops, and the like, write thus, They bid battell to Christ, and his Church, and it must bid defiance to them till they yeeld [r].

[i] Allens con.
[l] Display H.6.
[l] b. Vitels letter display. D, 5.
[m] H.N. instruc ar. 8. sect. 35. ar. 1. sect. 35. ar. 7. sect. 36.
[q] Fidel. declar c. 4. sect. 11.
[n] H.N. cuang. c. 4. sect 7.
[p] Dial. concer. the strife p. 10.
[q] Protest. p. 16
[r] Ad non.

3. Proposition.

The visible Church is a Catholike Church.

The proofe from Gods Word.

The visible Church, properly vnderstood, is but a part of the Catholike: yet forasmuch as it is a Congregation of the faithfull, who are for calling, Gouernours, and subiects, noble and base: rich and poore: teachers, and learners: for sex, men and women: for age, old and young: for nation, Iewes and Gentiles; Grecians and Barbarians: for time and continuance, in all ages, euen from our first parents, it may rightly be called a Catholike Church.

This is grounded vpon Gods word, where we find, that excluded is no calling [a], no sex [b], none age [c], no nation [d], and that the Church, as it hath bin from the worlds beginning [d], so shall it continue to the end [f].

And this is the confession of the Churches [5].

[a] Preach the Gospell to euery creature Marke. 16. 15. Teach all nations, Math. 28. 19. Not many (yet some) wisemen after the flesh, not many (yet some) mighty; or many (yet some) noble are called, 1. Cor. 2. 26.

b Whosoeuer shall call on the name of the Lord, shall be saued, Act. 2. 21. The Gospell is the power of God to saluation to euery one that beleeueth, Ro. 1. 16. There is neither Iew, nor Greci-

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus, Gal. 3. 28. [c] He that shall beleeue, and is baptized, shal be saued, Mar. 16. 16. By him euery one that beleeueth, is iustified, Act. 13. 39. He is the head of the Law to euery one that beleeueth, Rom 10. 4. [d] They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God, Luke 13. 28. The promise is made vnto you, and to your children, and to all that are a far off, &c. Acts. 2 39. In euery nation he that feareth God, and worketh righteousnes, is accepted with him, Acts. 10. 35. [e] Reu. 13. 8. [f] Mat. 28. 20. [g] Confess. Helv. 2. c. 17. Bohem. c. 8. Belg. ar. 27. Wittemb. ar. 32.

Errors and aduersaries vnto this truth.

Vnsound be they in religion therefore which haue, and do as it were tye the Church to a certaine [a] countrey, as the Donatists did to Africa a people; as the Iewes to themselues [b]; persons, place, calling, or time, as doe the Papists.

To certaine persons, whey they say,

The Church is founded vpon *Peter*, and his successours [c].

All that will be saued, must of necessitie bee subiect to the Bishop of Rome [d].

The true Church is vnited to the obedience of the Pope of Rome [e].

To a certaine place, when they say,

The Church of Rome is the Catholike Church [f].

The Church of Rome is the mother of the faith [g].

To a certaine calling, by their Petrus a Soto, to Bishops, and Prelates [h].

To a certaine time, as when the said Papists affirme, how

The time was, when holines was onely in the virgin *Mary* [i], when faith rested onely in the Virgin *Mary* [k], when all the faith was lost, saue onely in our Lady [l].

It is a bold assertion also, and very presumptuous of Apostata Hil', that in England all men were Papists without exception, from the first Christening thereof, vntill the age of King *Henry* the eight [m].

[a] Aug. lib. 2. con. Pet. c. 15.
[b] Clenard. ep. lib. 2. 190.
[c] Confes. Petrocenien. c. 29
[d] Bonifac. 8. c. Vnam extra. de maior. & obed.
[e] Bel. de eccl. milit. c. 2.
[f] Test Rhem. an. 1. Tim. 3. 15.
[g] Ius canonic. distinct. 22.
[h] Pet. a Soto. asser. p. 133.
[i] Coster. enchir. con.
[k] Dispur. Concil. Basil. Acts and Monu. in K. H. 6 fol. 7. 96. Festiuall ser. 4. post festum Palmarum.
[m] Hils quare. 1 reas p. 5.

4. Proposition.

The Word of God was, and for time is, before the Church.

The

The proofe from Gods Word.

Foraſmuch as the viſible Church of Chriſt is a Congregation of men (either in the eyes of God, or in the iudgement of the godly) faithfull, it followeth, that the Word of God muſt be afore the Church for time, as likewiſe the authority. For time, becauſe Gods word is the Seed, the faithfull the Corne [a], and the Children [b], Gods Word is the Rocke, or foundation [c], the faithfull, the Houſe [d].

a Luk. 8. 11, 12.
b 1 Pet. 1. 23.
c Math. 16. 18. Eph. 1. 20.
d Eph. 2. 21.

For authority alſo the Word is before the Church; becauſe the voice of the Church is the voice of man, who hath erred, and may erre from the truth: but the voice of the Word, is Gods voice [e], who cannot deceiue, nor be deceiued.

e 2 Tim. 3. 16. 2 Pet. 1. 21.

Of this iudgement be the Churches reformed [f].

f Confeſ. Helv. 1. ar. 14. & 2. c. 13. 17. Bohe. c. 1. 8. Gal. ar. 7. Belg. ar. 3. 7. Saxon. ar. 1. 11 Suev. ar. 1.

The aduerſaries vnto this truth.

This maketh to the ſtrengthning of vs againſt thoſe Popiſh aſſertions of Viguerius, and ſuch like, *viz.* that the Church was before the Word, for time, and is aboue the Word, for authority [a].

a Viguer. In. ad Chr. Theo. 10. ſect. 3. v. 10. fol. 83. a.

4. Propoſition.

The markes, and tokens of the viſible Church, are the due, and true adminiſtration of the Word, and Sacraments.

The proofe from Gods Word.

There is the viſible Church of Chriſt, where the Word of God ſincerely is preached; and the Sacraments inſtituted by our Sauiour, are duely adminiſtred.

Hence it is that our Lord and Sauiour calleth them his mother, and his brethren, which heare the Word of God, and do it [a], and ſaith, He that is of God, heareth Gods Word [b], alſo,

a Luke 8. 21.
b Ioh. 8. 47.

My

My ſheep heare my voyce [c]: and, How ſhall they heare without a Preacher, ſaith S. *Paul* [d]?

[c] Ioh. 10.27.
[d] Rom. 10. 14.

Likewiſe the Apoſtle S. *Iohn*,

He that knoweth God, heareth vs: he that is not of God, heareth vs not [e]: Againe, they are of the world, therfore ſpeake they of the world, and the world heareth them [f].

[e] 1. Ioh. 4. 9.
[f] Ibid. v. 5.

And touching the Sacraments, firſt of Baptiſme.

Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Son, and the holy Ghoſt; teaching them to obſerue all things, whatſoeuer I haue commanded you [g].

[g] Math. 28. 17, 20.

VVe haue bin baptized into Ieſus Chriſt [h], ye are waſhed, ye are ſanctified [i].

[h] Rom. 6. 3.
[i] 1. Cor. 6. 13.

By one Spirit are wee all baptized into one body [k].

[k] 1. Cor. 12. 13.

Next, of the Lords Supper.

The Lord Ieſus in the night that hee was betrayed, tooke bread, and when he had giuen thankes, he brake it, and ſaid, Take, eat, this is my body, which is broken for you; this do in remembrance of me.

After the ſame manner alſo he tooke the cup, when he had Supped, ſaying, This is the new Teſtament in my blood, this doas oft as ye drinke it, in remembrance of me [l].

[l] 1. Cor. 11. 23, 24. 25. Luke 22. 19.

The Chriſtians in all reformed Churches acknowledge theſe things [m].

[m] Confeſ. Hel. 1. ar. 14. and 2. cap. 17. Bohe. c. 8. Gal. ar. 27. 28. Saxon. ar. 11. Wittemb. ar. 12. Suev. ar. 32.

Some (and they alſo many of them very godly men) adde Eccleſiaſticall diſcipline for a note of the viſible Church. But becauſe the ſaid Diſcipline in part is included in the markes here mentioned; both we, and in effect, all other well ordered Churches, ouerpaſſe it in this place, as no token ſimply of the viſible Church.

Neither tie we the Church ſo ſtrictly to the ſignes articulate, that we thinke all thoſe to be without the Church, and no Chriſtians, which neither doe heare the Word ordinarily & publikely read, and preached, nor participate in the Sacraments, if ſo be they would; and yet can neither heare the one, nor receiue the other. as it falleth out ſometimes, eſpecially in the times of blindneſſe and perſecution.

The Errors, and aduersaries vnto this truth.

Wee renounce therefore as altogether vnsound, and Antichristian, the opinions

1. Of the Papists, who both denie the pure preaching of Gods word, and the administration of the Sacraments among Protestants, to be the markes of Christ his visible Church [a], and affirme the tokens hereof to be Antiquity, Vnity, Vniuersalitie, Succession, &c. as doth *Stapleton* [b], *Bristow* [c], *Bozius* [d], *Hill* [e], and *Alabaster* [f].

2. Of the Brownists, who make discipline (and that too of their owne deuising) such an essentiall argument of the visible Church, as they thinke, where that is not, the Magistrates there be Tyrants, the ministers false prophets: No Church of God is, Antichristianity doth raigne [g].

3. Of the same Brownists, and Barrowists, who neither allow frequenting of Sermons, and ministring of the Sacraments, nor haue any Sacraments administred among themselues [h].

4. Of the Family of Loue, which haue in vtter contempt, and derision, both the Preachers, and the Sacraments, scornefully tearming the Preachers, Scripture-learned men [i], Ceremoniall, and Letter-Doctors [k], and the water at Baptisme, Elementish water [l].

Neither doe we approoue them, who for the visible, and externall, put downe inuisible, and spirituall tokens of the visible Church, as Faith in Christ Iesus, and Loue towards the Saints, which thing I.K. doth [m].

[a] Petrus a Soto assert. de Eccl.
[b] in his Fortresse.
[c] In his Motiues.
[d] De signis visib. ec.
[e] In his Quartron.
[f] In his Motiues.
[g] R.H. in Psa. 1.22. Bar. dis. co. p. 86. Ans. to M. Cartw. letter. p. 13.
[h] Alison confu. of Green & Bar. p. 133. 116
[i] H.N. Euang. c. 33. sect. 11.
[k] Fam. letter to the B. of Roch.
[l] H.N. Euang. c. 19. sect. 56.
[m] In his confut. of Pop. L. 4. b.

6. Proposition.

The visible Church may, and from time to time hath erred, both in doctrine and conuersation.

The proofe from Gods Word.

Had not this bin most true, it had neuer bin auouched both by

by our Sauiour Christ, and Saint *Paul.*

Our Sauiour saith vnto his Disciples concerning doctrine, [a] Take heede, &c. [a] Beleeue it not [b]. [a] Mat.24.4. [b] Ibid.v.23,26.

Beware of the leauen of the Pharises, and of the leauen of *Herod*; euen of the doctrine of the [c] Pharises, and Sadduces [d]. [c] Marke 8.15. [d] Math.16.12.

Many shall be deceiued [e], yea the very Elect, if it were possible [f]. [e] Mat.24.11. [f] Ibid.v.24.

Shall he finde faith on earth [g]? [g] Luke 18.8.

And concerning conuersation, and manners, he propheſied that iniquity shall be increased, and the loue of many shall be cold [h]. [h] Mat.24.12.

Saint *Paul* writeth toucheth doctrine, that

VVee know in part [i]. [i] 1 Cor.13.12.

Antichrist sitteth in the Temple of God [k], &c. whose coming is by the working of Satan, with all power, and signes, and lying wonders, and in all deceiueableneſſe, among them that perish, because they receiued not the loue of the truth, that they might be saued: and therefore God shall send them strong deluſion, that they should beleeue lies [l]. [k] 2 Thess.2.4. [l] Ibid.v.9,10,11.

Beware of dogges: beware of euil workers, beware of concision [m]. [m] Phil.3.2.

And touching conuersation,

Restore, &c. lest thou also be tempted [n]. [n] Gal.6.1.

I doe not the good thing, which I would, but the euill which I would not, that doe I: if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me [o]. [o] Rom.7.19,20.

There is a fight euen in the best men, & mẽbers of Christ [p]. [p] Ibid.v.23.

Besides, that Churches visible, & glorious haue erred, it appeareth euidently by the superstition, heresies, yea, and Atheisme now raigning at Ierusalem, Alexandria, and Antioch. [q] Confes.Helv 2.Saxon.ar.11 Wittemb.ar. 32.Suev.ar.15

This with vs the Churches in their confessions doe acknowledge [q].

Errors and aduersaries vnto this truth.

The Premises will not be granted for true, neither by the Papists, which maintaine that in faith & doctrine, the Church,

[a] Test. Rhem. an.2.Thes.2.4. [b] Ibid.an.1. Tim.3.15. [c] Ib.an. Eph.5.24. [d] Ib.an. marg. p.264.Gab. Biel.l.4.hist.6. quæst.2. [e] Ibid.an.1. Tim.3.3.Catech.Trid.in exposit.Symb. Apost. Oster. enchirid.controuers.c.3. de summo. Pont.p.36. [f] See of this art.prop.1.

meaning thereby the visible Church [a], whose Rector is the Pope of Rome [b], neuer erred [c], neuer hath erred [d], and neuer can erre [e]. Nor yet by these which say the Church cannot erre for manners; such were the Donatists, and are the Anabaptists with the Family of Loue [f].

7. Proposition.

The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.

The proofe.

Iustly is the Church of Rome condemned of vs, and all Churches reformed, because shee hath erred, and still very badly euery way doth offend.

1. In life. For,

At Rome the harlot hath a better life,
Then shee that is a Romans wife [a].

[a] W. Thomas hist. of Italy.

O Roma, à Roma quantum mutata, vetusta es?
Nunc caput es scelerum, quæ caput orbis eras.

If ye spell *Roma* backeward (saith *I. Bale*) yee shall finde it to be *Amor:* Loue in this prodigious kind. For it is a preposterous *Amor*, Loue out of kinde [b]. Hence the pasquill poets:

[b] Acts of the Eng.votaries, 2.booke præf.

Roma quid est? Quod te docuit præposterus ordo.
Quid docuit? Iungas versa elementa, scies.
Roma, Amor est: Amor est? qualis? Prepostere. Vnde hoc?
Roma mares, Noli dicere plura: scio.

Againe.

Roma vale; vidi satis est vidisse. Reuertar,
Cùm Leno, aut meretrix, Scurra, Cynædus ero.

2. In ceremonies, which are in number infinite. *Gerson* writeth how diuers men haue runne into desperation; others haue killed themselues, finding that they were not able to keepe and performe the ceremonies of the Romish Church [c].

[c] Confes.Aug. ar.4.

For vse also they are vaine, and impious: as their leading vp and downe of an Asse on Palme Sunday, their battering of hel; their

their buriall of the Crosse,&c. yea,and damnable,because Romish ceremonies are held both necessarily to be obserued, as well as the Lawes of God [d],and also to merit heauen.For sins veniall(say the Rhemists)be taken away by sacred Ceremonies [e].

3. In doctrine. For proofe hereof,see the Popish errors in euery article almost,if not proposition of this booke.

Againe looke we vnto the head of the Antichristian Synagogue, and we shall finde that of them,

Some haue beene Coniurours,Sorcerers,and Inchanters;as were Pope *Martin* 2.*Silvester* the second and third,*Benedict*. 8. *Iohn* 19,20,21. *Sergius* 4. *Gregory* 6. and 7. and such were all the Popes(euen 18.for number)from *Silvester* the second,vntill *Gregory* the seuenth [f].

Some Heretikes. For *Siricus*,*Calixtus*,*Leo* 9. and *Paschalis* condemned the marriage of Priests; *Liberius* was an Arrian; *Marcellinus*,an Idolater; *Honorius* a Monothelite [g].

Iohn the 22. held many errors,whereof *W. Occam* wrote a booke [h];one wherof was, that the soules of the wicked should not be punished,till the day of iudgement.

Pope *Iohn* the 23. denies the soules immortalitie [k].

And some worldly,prophane,and diuilish Atheists. For *Sixtus* 4. builded a Male stewes [l].

Paul 3. receiued a monethly pension for 45000. whores at Rome [m].

Leo the 10. made a Fable of the Gospel of Christ [n].

Hence it proceeded, that

Rome hath bin called Babylon, both by S. *Augustine* [o], and *Hierome* [p], and by Pope *Pius* 5. was said *Magis* Gentilizare, *quam* Christianizare: rather to Gentilize, or to be a Citie of Heathens, rather then of Christians [q].

S. *Bernard* said how the Romanes in his time were hateful vnto heauen and earth, yea and hurtfull vnto both, wicked against God; rash against holy things, and seditious among themselues [r].

Genebrard (himselfe an Antichristian Romanist) writeth that 50. Popes successiuely & within the space of 150. yeeres,

[d] Eckius enchir.de hum. const.aviom. 2.

[e] Test. Rhem. an.marg. 258.

[f] Cyp. Valera in his Treatise of the Pope, &c. out of Caia.Benō.

[g] Cath. Apol. 2. part. p. 53. Test. Rhem. an.Luc.22.31.

[h] Biblioth. Simleri.

[i] Gorson. ser. 1. Pasch.

[k] B. Iewel def. fol.641.

[l] Acts and Mon.

[m] D. Sparke against Id.Albine, p. 399.

[n] Smeton contra Hamilt, p. 104.

[o] De ciuit. Dei, lib.18.

[p] Præf.lib.de Sp. S.

[q] Chr.Franck. præf.ad Paradox.

[r] De consid. ad Eugend.

departed from the vertue of their Elders, and ſhewed themſelues Abiurers of Chriſtianity, and Apoſtataes, rather then Catholike Biſhops [a].

[a] Chron.l.4. p.817.

The Pope was proclaimed Antichriſt at Rhemes by the Councell there, vnder *Hugh Capet* [b].

[b] Arnolph.in Conc. Rhem. inter opera Bernardi.

Errors, and aduerſaries vnto this truth.

What the Papiſts are then, it appeareth, whoſe doctrine (as hath beene ſhewne) is, that the Church of Rome neither hath nor can erre.

Errauerunt aliæ eccleſiæ (ſaith *Di. Stella*) other Churches, as Antioch, Alexandria, Conſtantinople, &c. haue erred, *ſed nunquam eccleſia Romana*, but the Church of Rome neuer yet erred [c].

[c] Stella in Luca 9. fol. 430.

Id conſtanter negamus (ſaith *Coſterus* the Ieſuite) we conſtantly deny, that Chriſt his Vicars, and *Peters* ſucceſſors, the Biſhops of Rome, haue either taught hereſies, or can propound errors [d].

[d] Enchirid. controuerſ. c. 3. de ſummo. Pontif. p. 136.

God preſerueth the truth of Chriſtian Religion in the Apoſtolike Sea of Rome [e], and it is not poſſible that the Church (meaning the Church of Rome) can erre, or hath erred at any time, in any point, ſay the Rhemiſts [f].

[e] Teſt. Rhem. an. Mat. 23. 2.
[f] Ibid. an. mar. p. 264.

20. Article.

Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies [a], and authority in controuerſies of faith. And yet it is not lawfull for the Church [b] to ordaine any thing that is contrary to Gods Word, [c] neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although [d] the Church be a witneſſe, and a keeper of holy writ: yet as it ought not to decree any thing againſt the ſame, ſo [e] beſides the ſame, ought it not to enforce any thing to be beleeued for neceſsity of ſaluation.

The

The Propoſitions.

1. The Church hath power to decree rites, or ceremonies.
2. The Church may not ordaine what rites, or ceremonies ſhe will.
3. The Church hath authoritie to iudge, and determine in controuerſies of faith.
4. The Church hath power to interpret, and expound the Word of God.
5. The Analogie of faith muſt be reſpected in the expoſition of the Scripture.
9. The Church is the witnes, and keeper of Gods written Word.
7. The Church may not enforce any thing to be beleeued, as neceſſary vnto ſaluation, that is either contrary, or beſides the Word of God.

1. Propoſition.

The Church hath power to decree rites, or ceremonies.

The proofe from the Word of God.

THe Churches authoritie to decree rites, or ceremonies, is waranted in the word of God, firſt by the example of the Apoſtles, who did ordaine rites and ceremonies: among other things, that

In the Church men ſhould not be couered [a].

Women ſhould keepe ſilence [b], and be couered [c].

A knowne tongue vnderſtood of the common auditorie, ſhould be vſed [d], with other things [e]. Next, by the generall and binding commandement of God himſelfe, who at all times will haue euerie thing in the Church to be done vnto edifying [f], honeſty, and by order [g], as being not the author of confuſion, but of peace [h].

All

[a] 1.Cor.11.4, 7,14,&c.
[b] 1.Cor.14. 34.
[c] 1.Cor.11. 5.
[d] 1.Cor.1.24.
[e] 1.Cor. 22.2, 3,4.
[f] Cor.14. 26.
[g] Ibid.v.40.
[h] Ibid.v.33.

All Protestant Churches confesse the same[t].

[t] Confess. Hel.1.ar.13.& 2.c. 2,23,24. Basil. ar.10. Bohem. c.15. 17.Gal. ar.32. Belg.ar.32. August.ar.4. 57.15. Saxon.ar.20. Suev.c.8.14.Wittemb.c.27.31.

Errors, and aduersaries vnto this truth.

This power being giuen by the supreme Authoritie vnto the Church, they doe greatly offend, which doe condemne either generally all, or particularly some rites, and ceremonies orderly, and lawfully established: of the former sort are,

1. The Family of Loue, who say of themselues, how they are a free people [a], in bondage vnto no creature, nor to any created thing [d], they haue no seuerall dissenting, or variable religions, or ceremonies [c].

2. The Brownists, who teach that euery Christian is to ioyne himselfe vnto that people, among whom the Lords worship is free, and not bound, or withholden with any iurisdiction of this world.

3. The Puritans, whereof some would haue all matters of ceremonies to be left in Christian liberty vnto euery man. Others would haue both temples to be left without Seruice, Sermons and Sacraments: and Princes to be scarred with the feare of vproares, and sedition; and all because they would be freed from the obedience vnto ceremonies, not impious of themselues, impoſed by the Church: the Father of these men was Illyricus, of whom *Melancton* writeth [f].

Of the latter kinde, be

1. The Family of Loue againe, who vtterly dislike our Churches, or Temples, also our Liturgies, and formes of seruing our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously terme common houses (and so we tearme Brothel-houses or the stewes [g]).

Our Lyturgies, and manner of seruing of God, they call foolishnes of taken on seruices [h], false and seducing Gods seruices [i], of no man to be ordained [k], nor to be obeyed, or vsed, when they are established [l]; with these ioyne the Brownists, who

[a] Such a one was that Scottish minister, which said vnto the head of K. Iames, how he would hold conformitie with his Maiesties ordinãces for matters of doctrine, but for matters of ceremony, they were to be left in Christiã liberty vnto euery man. This D. Barlow reporteth in the summe of the Conference.p.21.

[d] R.H.on Psal.122.

[c] Epi. ad Piũ Lect.p 455.

[f] H.N.Speland.c.5.l.5.

[g] Ibid.

[h] H.N. exhor. c.15.sect.2.3.

[i] Ib.cap.16. sect.14.

[k] Ibid.sect. 3.

who doe write, that to haue Liturgies and formes of common prayer, is to haue another Goſpell, and another Teſtament [m].

Our Sabbaths they contemne, yea they condemne, for they ſay, There ought to be no Sabbath day [n]: Our Sabbatarians goe not ſo far, yet come they neere vnto theſe Familiſts, when they divulge, that

The Church hath no authority, ordinarily, and perpetually, to ſanctifie any day, but the ſeuenth day, which the Lord himſelfe hath ſanctified [o].

The Church cannot take away this liberty of working ſixe daies in the weeke [p]. Theſe aſſertions are againſt all holy daies lawfully eſtabliſhed. *Barrow* yet goeth further then doe theſe men, for he ſaith how the obſeruing of times, as it is in our Church, is an errour fundamentall [q].

They alſo be alike culpable, who approuing ſome rites and ceremonies, doe yet tye the Church, or people of God, to the obſeruation of the ceremonies, either Moſaicall, as many haue done, and doe [r], or of the Romiſh Church, as doe the Papiſts [s], and the halfe Papiſts, the Family of Loue [t].

Finally, they are out of the way, which thinke that either one man, as the Pope: or any certaine calling of men, as the Clergie, hath power to decree, and appoint rites, or ceremonies, though of themſelues good, vnto the whole Church of God, diſperſed ouer the vniuerſall world.

[m] Barrowes refut. p. 144.
[n] Ziſpl. H. 8 b.
[o] D.B. doct. of the Sab. 1. booke. p. 31.
[p] T.C. 1. replic. p. 120.
[q] Bar. ref. p. 36.
[r] See art. 7. prop. 3.
[s] Conc. Trid. ſeſſ. 7. can. 13.
[t] H.N. euang. c. 31. ſect. 1.

2. Propoſition.

The Church may not ordaine what rites, and ceremonies ſhe will.

The proofe from Gods Word.

As it is a cleere truth that the Church may ordaine ceremonies: ſo true it is alſo, that the Church hath no power to appoint what rites, or ceremonies ſhe will. For ſhe muſt decree none which be,

Either for their owne nature, impious, like the ordinances, manners, and Idols of our forefathers [a]: teachers of vanitie [b],

[a] Walke ye not in the ordinances of your fathers, neither obſerue their manners, nor defile your ſelues with their idols. Ezek. 30. 18.
[b] Ier. 10. 8.

and of lies [c].

Or for vſe, ſuperſtitious: like the brazen Serpent, which king *Ezechiah* brake in pieces [d].

Or for their weight, ouer-heauie, and grieuous to be borne; like the Iewiſh conſtitutions [e].

Or for their worthineſſe, in the eyes of the ordainers, either of equall price, or of more account then the very ordinances of God, ſo as for the performance of them, the lawes of God muſt be left vndone; ſuch were many of the Phariſaicall rites, and traditions [f].

Or againſt the libertie of Chriſtians, and to the entangling of them againe with the yoke of ſeruile bondage [g].

Or laſt of all, any way contrary to the Commandements, Word, and Will of God [h].

But the rites, ceremonies, and conſtitutions of the Church they muſt make altogether, and tend both to the nouriſhing, and encreaſe of loue, friendſhip, and quietneſſe among Chriſtians, and alſo to the retaining of Gods people in the holy ſeruice, worſhip, and feare of God, according to the rule of the Apoſtle afore mentioned, Let all things be done honeſtly, and by order [i].

All Churches reformed conſent hereunto [k].

[c] Heb. 3. 18.

[d] 2 Kin. 18. 4.

[e] Ye lade men with burdens grieuous to be borne. Luk. 11. 46.

Why tempt ye God, to lay a yoake on the diſciples neckes, which neither our fathers, nor we were able to beare? Act. 15. 10.

Why as though ye liued in the world, are ye burdened with traditions? Col. 2. 20.

[f] Ye lay the Commandement of God apart, and obſerue the traditions of men, as the waſhing of pots, and of cuppes, and many other ſuch like things ye doe, Mark. 7. 8. Ye reiect the Commandements of God, that yee may obſerue your owne traditions, &c. making the Word of God of none authoritie, by your traditions which you haue ordained, Ibid. 9. 13. [g] Stand in the libertie wherewith Chriſt hath made vs free, and be not intangled againe with the yoke of bondage, Gal. 5. 1. [h] Euery plant, which my Father hath not planted, ſhall be rooted vp, Mat. 15. 13. [i] 1. Cor. 14. 14. [k] Confeſ. Helv. 2. cap. 5. Gallar. 33. Belg. ar. 33. Auguſt. ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Suevica. c. 14.

Errors, and aduerſaries vnto theſe truths.

The premiſes being, as they are, moſt true, moſt falſe then is it which the Papiſts doe publiſh, *viz.* that

The Church hath power to change the Sacraments ordained euen by Chriſt himſelfe [l].

Whatſoeuer the Apoſtles, and Rulers of the Church command,

[l] Conc. Trid. ſeſſ. 5. cap. 2.

mand, is to be kept, and obeyed [d].

The authoritie of the Church is greater then of the Sacred Scripture [e].

[b] Test. Rhem. an marg. p. 336.
[c] Confess. Patrocenien. cap. 15.

3. Proposition.

The Church hath authoritie to iudge, and to determine in controuersies of faith.

The proofe from Gods Word.

Authoritie is giuen to the Church and to euery member of sound iudgement in the same, to iudge in controuersies of faith; and so in their places, to embrace the truth, and to auoid, and improue Antichristianitie, and errors; and this is not the priuate opinion of our Church, but both the straight commandement of God himselfe particularly vnto all Teachers [a], and hearers [b], of Gods Word, and generally vnto the whole Church [c], and also the iudgement of our godly brethren in foraigne countries [d].

[a] Cast away prophane, & old wiues tables, 1. Tim. 4.7. O Timothie, keepe that which is committed vnto thee, 1. Tim. 6.20. A Bishop must, &c. hold fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it, &c. Tit 1.9, &c. Heare not the words of the prophets that prophesie vnto you, and teach you vanities: they speake the vision of their owne heart, and not of the mouth of the Lord, Ier 23. 19. Beware of false prophets, Math. 7. 15. Beware of dogges, beware of euill workers, Phil. 3.2. The sheepe know the shepherds voice, and they will not follow a stranger, but they flie from him: for they know not the voice of strangers, Iohn. 10. 4, 5. Be not carried about with diuers and strange doctrines, Heb. 13. 9. Beware lest you bee also plucked away with the errour of the wicked, and fall from your owne steadfastnesse, 2. Pet. 3. 17. If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, God speede, 2. Iohn. 10. If any shall say vnto you, Loe here is Christ, or there, beleeue him not. For there shall arise false Christs, and false prophets, Matth. 24. 23, 24. I speake vnto them which haue vnderstanding, iudge ye what I say, 1. Cor. 10. 15. Trie all things, and keepe that which is good, 1. Thess. 5. 21. d. Confess. Wittemb. ar. 32. Sueuic. ar. 15.

The errors and aduersaries vnto this truth.

Vnsound therefore in iudgement are the Papists. For first they maintaine,

That the Pope of Rome hath the power to iudge all men,

and matter, but may be iudged of no man [a], to decree (without controulement) against the Epistles of S. *Paul* [b]; to dispence euen against the new Testament [c]; and to giue the sense, and meaning of the holy Scripture, to which sense, or Interpretation of his, all and euery man without contradiction, must yeeld, and obey [d].

Next they publish, and hold, that the power to iudge of religion and points of doctrine is, either in Bishops onely, as some of them do think [e]; or in their Clergie only, as others deeme [f]; and in the Church of Rome onely, as all of them suppose [g].

[a] Dist 40. c. Si Papa.
[b] Carol. Ruinus.
[c] Panorm. Extra de diuortiis.
[d] Hervæus de potestate Papæ.
[e] The mysteries of religion are committed to the trust of Bishops, *plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet*, the common people are onely to know that which pertaineth vnto manners, and good behauiour, saith Fryer *Laurence a Villauincence, de forman. concion. l. 1. cap. 10. Nec gratia, nec interior aliqua virtus requirenda est in membris, vel ministris Ecclesiæ præter publicam professionem fidei*: It is sufficient for the members, and Ministers of the Church, to make open profession of the faith, more is not required of them, neither grace, (to iudge of doctrine) nor any other inward vertue, saith *Petrus a Soto, assert. cath. de Ec.* The common and faithfull people may in a generalitie refuse, and forsake all new doctrine, dissenting from that which they haue learned and embraced. *Non autem vt doctrinam in particulari, ex causis & fundamentis suis examinent, sic proprio iudicio discutiant quid verum quid falsum sit*: But they haue none authoritie to examine any doctrine in particular from the very causes, and grounds, and thereby search out what is true, what false; *quod proprium est Ecclesiarum magistris*, this they must leaue to the masters of the Churches, to whom properly it belongeth, saith *Stapleton, Antidæua. in Matt. 7.* [g] *Sacræ scripturæ sensus nativus & indubitatus ab ecclesia catholica est petendus* (saith the forementioned *Petrus a Soto.*) The native, and true sense of the sacred Scripture, is to be fetcht from the Catholike Church (of Rome) *Assert. Cath. de Ecc.* The whole Church throughout the world knoweth, that the holy Church of Rome hath power to iudge of all matters, *neque cuiquam licebit de eius iudicio iudicare*, neither is it lawfull for any man to giue any sentence of her iudgement. *Gelasius 9. q. Cuncta.*

4. Proposition.

The Church hath power to interpret, and expound the Word of God.

The proofe from Gods Word.

To interpret the word of God, is a peculiar blessing, giuen by God onely to the Church, and company of the faithfull, though not to all, and euery of them. For

No man knoweth the Son, but the Father; neither knoweth

eth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him [a].

[a] Math.11.27.

It is giuen to you to know the secrets of heauen (saith our Sauiour) vnto his disciples, but to them it is not giuen [b].

[b] Mar.13.11.

The manifestation of the Spirit is giuen to euery man to profit withall. For, to one is giuen by the Spirit, the word of wisedome, &c. and to another, prophesie [c].

[c] 1.Cor.12.7.

If any thing be reuealed to another that sitteth by, let the first hold his peace, saith S. *Paul* vnto the Church at Corinth [d].

[d] 1.Cor.14.30

Ye haue an oyntment from him that is holy, and yee haue knowne all things, &c. ye needs not that any man teach you, saith the Apostle *Iohn* [e].

[e] 1.Ioh.2.20, 21,27.

Hereunto subscribe the Churches in Heluetia [f], *Wittemberg* [g], *Boheme* [h].

[f] Confess. Helv. 2.cap 2.
[g] Confess. Wittemb.cap.30.
[h] Confes. Bohe.cap.1.

Errors, and aduersaries vnto this truth.

Many & sundry are the aduersaries vnto this truth, wherof Some thinke, that to expound the word of God, is so easie a matter, as any Student, endued with a good naturall wit, by diligence and industry of his owne, may doe the same.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortall man to attaine vnto; so did *Iohannes de Wassalia* [a], and doe many Anabaptists.

[a] Aeneas. Syl.

Some, though they acknowledge that diuers haue the gift to open the sense of Gods Word; yet that some, say they, are not the knowne Preachers, and writers in the reformed and Christian assemblies, whom the Family of Loue, in scorne doe tearme the Scripture-learned. For saith the said Family, It is meere lies, & vntruth, &c. whatsoeuer the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach [b]. They preach the letter, &c. but not the word of the liuing God [c], but themselues onely haue that gift, neither euerie one of the Family, but the illuminate Elders. For to them it is giuen to know the truth [d], & they are the Elders of the Godly-vnderstanding, and of the manly-wisdome, the [e] Primates or principals in the light [f].

[b] H.N. euang. c.33.sect.11. 12,13.
[c] Idem.i.ex. hor.cap.16. sect.18.
[d] Idem in his Prov.c.21. sect 2.
[e] Sp.land.cap. 7.sect.10.
[f] 1. Exhor.c. 14.sect.1.

Some doe ſupoſe that to interpret the holy Scriptures, is not ſo much a ſpeciall gift of God vpon ſome choſen perſons, as an ordinarie power annexed to the ſtate, and calling of Popes, Biſhops, and Clergie men [g].

[g] See the propoſit. next immediat, aforegoing.

Others be ſo farre from giuing the people of God, not being of the Clergie, power to expound, as they will not ſuffer them to reade, nor ſo much as to haue the Scriptures by them in a vulgar tongue, except it be their owne moſt corrupt, and barbarous tranſlation, which but of late yeeres neither, and that in part too, is granted by the Papiſts; but in place thereof they thruſt vpon the Laity, their moſt idolatrous, and blaſphemous Feſtiuals, Legends, Roſaries, Horaries, and Pſalteries of our Lady, as falſly they called her.

5. Propoſition.

The analogie of faith muſt be reſpected in the expoſition of the Scripture.

The proofe from Gods Word.

[a] 1.Pet.1.20.
[b] Rom.12.6.
[c] Confeſ. Hel. 1.ar.2.&2.c. 2.Gal.ar.7. Sax.ar.1.Wit. cap.30,31,33. Suev.ar.1.

Foraſmuch as no propheſie is of any priuate motion [a], and whatſoeuer interpretation man giueth, if it agree not to the analogie of faith, which S. *Paul* gaue in commandement to be obſerued [b], is priuate interpretation; ſpeciall heede is to bee had that one place of Scripture be ſo expounded, as it agree with another; and all to the proportion of Faith.

The Churches reformed approoue this aſſertion by their ſubſcriptions [c].

[a] D.Iren.lib. 4.cap.2.5.
[b] Euſ.eccl. hiſt.lib.c.4. 29.
[c] Pighius controuer.3.de Ec. & Hierac. l.3.c.3. Lindan. præf. Cenſ.Colon.

Errors and aduerſaries vnto this truth.

Of another iudgement are many. For

Some doe thinke the Scripture may be expounded in what ſenſe, and to what purpoſe men liſt, as the Phariſes [a], the Seuerians [b], and Papiſts, among whom there be which from this opinion doe tearme the moſt holy Word, and Scriptures of God moſt reprochfully, A ſhipmans hoaſe, a Leaden rule, a Noſe of waxe [c].

Some

Some do miſlike all interpretations, and written Commentaries vpon the ſcriptures, as vnneceſſary, and vaine, ſuch were *Servetus*, *Valdeſius*, *Ceranus* with othees of late yeeres [d], and are the Libertines, Scwenkfeldians [e], and Family of Loue [f].

Some depend wholly vpon viſions, and reuelations, as did the Enthuſiaſts [g], *Nicholas Storch*.

Thomas Monetarius, the Anabaptiſts [h], and our late Engliſh reformer *Hacket* [i].

Some diſlike of the literall, and referre the Allegoricall ſenſe of the Scriptures; and therby deuiſe what them litt, moſt monſtrouſly from the Word of God; as did the Origeniſts, and doe the Libertines [k], and Family of Loue; hence teaching one the other, that the ſpirituall vnderſtanding is the Word of God, and that to embrace the literall ſenſe, is to commit Idolatry [l].

Some of euery place of Scripture will haue an expoſition both Analogicall, Allegoricall, Hiſtoricall, and Morall, as the curious Thomiſts, and Monkes.

Some are addicted to an interpretation, which they call myſticall, and propheticall, as *Brocardus Morelius*, and others.

Some are of minde that the Goſpell, or Euangelicall word cannot be committed to letters, and writing, ſaith *Lindanus* [m].

Some doe thinke (as afore alſo hath bin ſhewed) how that is the odde, and onely true ſenſe of the ſcriptures which is made and giuen by the Church [n], and Pope of Rome [o].

Some doe maintaine, that as the Church in time doth alter: ſo the interpretation of the ſcripture alſo therewithall doth vary, whereby that which in the Apoſtles time was a truth, in theſe daies ſhall be a falſhood. In which error was Cardinall *Cuſanus* [p].

[d] Beza. epi. 59.
[e] Ibid.
[f] *H.N.* 1. exhor cap. 16. ſect. 4.
[g] Theod hæret. fab. l. 3.
[h] D. Maior. in Dom. 8. Poſt. Trinit. homil. fol. 440.
[i] Arthing. ſedu. p. 17.
[k] Calv. contra Anabap.
[l] Allens conf.
[m] Lib. 1. c. 2.
[n] Hæretici Scripturarum cognitionẽ, & intelligẽtiam extra Eccleſiam ponunt: nos autem (Papiſtæ) volumus Eccleſiæ Romanæ eſſe annexam, nec ab ea ſeparari patimur. Stapl. antid. Euang. in Ioan 19. 21. p. 418. Sicut Chriſto Iudai: ſic nos Eccleſiæ (Romanæ) ſimpliciter credere debemus, ſaith Stapleton, Antid. in Luc. 10. 16. When the authoritie of the Church leaueth the holy Scripture, then are they of no more account, then Eſops fables. Wolf. Herman. o Si Papam qui Chriſti vicarius eſt, ac eius omnimodam poteſtatem habet in terris, conſulerent non errarent hæretici (ſaith Stella in Lucæ 9.) fol. 499. p. Cuſan. ad Bohemos, epiſt. 2.

6. Pro-

6. Propoſition.

The Church is the witneſſe, and keeper of Gods written Word.

The proofe from Gods Word.

Though the Church hath authority to heare, and determine in controuerſies of faith: yet hath the Church power, neither to iudge the word of God, nor to iudge otherwiſe then Gods Word doth iudge. For it is ſaid to the Church, and people of God,

I beſeech you brethren, marke them diligently, which cauſe diuiſions, and offences, contrary to the Doctrine which you haue learned, and auoid them [a].

[a] Rom. 16. 7.

[b] Matth. 17. 5. Heare him [b]. To him giue all the Prophets wittneſſe [c].

[c] Acts 10. 43.

[d] Ioh. 5. 39. Search the Scriptures [d]: whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God [e].

[e] 2 Ioh. 5. 9.

Ye are, &c. built vpon the foundation of the Apoſtles, and Prophets [f].

[f] Eph. 2. 19.

And of the holy Scriptures.

[g] Ioh. 27. 17. Thy word is the truth [g]. They haue *Moſes* and the Prophets,

[h] Luke 16. 29. let them heare them [h], ſaith our Sauiour Chriſt.

Wee haue alſo a ſure word of the Prophets, ſaith Saint *Peter* [i].

[i] 2 Pet. 1. 19.

And Saint *Paul:* The whole Scripture is profitable to

[k] 2 Tim. 6. 16, 17. teach, &c [k].

If any man teach otherwiſe, and conſenteth not to the

[l] 1 Tim. 6. 3, 4. wholeſome words of our Lord Ieſus Chriſt, he is puft vp, and

[m] Conf. Helv. 2. cap. 1. Bohe. cap. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. ar. 30, 31, 32. Sax. ar. 11. knoweth nothing, &c [l].

And ſo with vs doe other Churches conceiue both of the Scriptures, and Church [m], yet all of vs doe grant, that the Church as a faithfull witneſſe may, yea of neceſſitie muſt teſtifie to the world, what hath bin the doctrine of Gods people

ple from time to time, and as a truſtie Recorder is to keepe, and make knowne what the Word of God, which it hath receiued, is, which truely hath beene performed afore the Word was written by the Patriarches, and after the ſame was committed to writing, before Chriſt his incarnation, by the Iewes, in Chriſt his life time [n], in the Primitiue Church [o], From the Apoſtles time, by the godly Chriſtians thorowout the world.

[n] Luk.4.17.
[o] Acts 13.27. Acts 15.21. 2 Cor.3.15. 2 Cor. 8. 18.

Errors and aduerſaries vnto this truth.

Be it farre therefore from vs to thinke, which the Papiſts do not ſticke to write, and ſay, namely, that

The Church is to iudge the Scriptures, and not the Scriptures the Church [a].

The Scripture is not of the eſſence of the Church: Becauſe without it a Church may bee, though not very well. So ſaid *Card. Cuſan* [b].

The Scripture, becauſe (in their opinion) it is vnperfect, cānot: obſcure, may not: ambiguous, ought not to be the iudge. So *Lindan* [c], *Latomus* [d], *Petrus* a *Soto* [e], *Pighius* [f], *Coſter* [g], &c.

He is an heretike that cleaueth to the Scriptures. So ſaid *Iacobus Hoeſtratus*.

Againe the carefull keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth firſt, how the mother Church of Rome, is not the onely keeper of the holy writ; and next, that curſedly they doe offend, which either as greatly eſteeme the Ethickes of *Ariſtotle*, as the Commandements of God, the Odes of *Pindar*, as the Pſalmes of *Dauid* [h], the workes and bookes of men, as the writings of God, which the Councel of Trent doth [i]: or before, and aboue the Scripture preferre vnwritten Traditions. Hence *Petrus* a *Soto*:

Tradition (ſaith he) is both more ancient, and more effectuall then the holy Scripture [k], and *Lindan*, The Scriptures would bee of no validitie, neither had continued till this day but for traditions [l].

[a] Io. Maria Verr. & cas. Pighius in controverſ. de Ec.
[b] Card. Cuſan. ep. 2. ad Bohe.
[c] Lind. l. 1. c. 1.
[d] Contra Bucer.
[e] De S. Scrip. Eccl. Hierar. l. 1. c. 4.
[f] Enchir. de S. Scrip. c. 1.
[g] Aug. Polit.
[h] Sect. 4.
[i] Conf. Cath. de Eccleſ. t.
[l] Lind. l. 1. c. 4, 5.

7. Propoſition.

The Church may not enforce any thing to be beleeued, as neceſſary vnto ſaluation, that is either contrary or beſides the Word of God.

The proofe from the Word of God.

[a] Deut.4.2. Yee ſhall put nothing vnto the Word which I command you, neither ſhall yee take ought there-from [a].

[b] Prou.30.6. Put nothing vnto his words, leſt hee reproue thee, and thou be found a lyer [b].

[c] Gal.3.15. Though it be but a mans couenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto [c].

If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this booke. And if any man ſhall diminiſh of the words of the booke of this prophecy, God ſhall take away his part out of the booke of life, and out of the holy citie, and from thoſe things which are written in this booke [d].

[d] Reu.22.18, 19.

And ſo witneſſe with vs the Churches reformed [e].

[e] Confe. Helv. 1.ar.4. & 2.c. 2. Baſil. ar. 10. Bohem. cap. 1. Gal. ar. 5. Belg ar. 7. Saxon. ar 1. Wittemb. c. 30. 33. Suevica. ar. 1.

Whatſoeuer alſo is grounded vpon Gods written Word, though not by our common, and vulgar tearmes to be read therein, we do reuerendly embrace, which maketh vs for doctrine to embrace the Conſubſtantiality of our Sauiour with the Father, and the holy Ghoſt, which the Arrians would not; a Trinitie of perſons in the Godhead, which the Sabellians would neuer doe; the iuſtification by faith Onely, which the Papiſts will not; the baptiſme of infants, and young children, which the Anabaptiſts dare not: and for diſcipline, not to refuſe, of Church officers, the names; Archbiſhops, Patriarches, Primates, Metropolitanes, Suffragans, Parſons, Vicars, &c. of Eccleſiaſticall cenſures the tearmes; Suſpenſion, Excommunication; of Ceremonies, none at all which tend either vnto order, comelineſſe, or edification.

But from the heart we abhorre in matters both of doctrine, and diſcipline, whatſoeuer either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

The

The Errors, and aduerſaries vnto this truth.

Hence deteſt we both all the old heretikes, and their fancies, with the new prophets of Baſilides, the manifeſtation of Marcion; the myſteries of the Manichies; the Iobelæa of the Scythians, the Symbonia of the Achontikes, the Cabala of the Iewes; the Alcaron of the Turkes: and alſo all new heretikes, and Schſmatikes with all their curſed opinions, as firſt the Anabaptiſts, and namely the Libertines, the Dauigeorgians, and Familie of Loue, and al the codeified Elders thereof, as *Henry*, *Nicholas*, *Eliad*, *Fidelitas*, *Chriſtopher Vtell*, *Theophilus*, the Exile, and the reſt.

Next the Papiſts, whereof

Some haue commanded that all the Popes decrees ſhould be taken, as confirmed by the mouth of God himſelfe; ſo did Pope *Agatho* the firſt [a].

[a] Gra. diſt. 16. Sic.

Some write (as *Buſgradus*) that if the Pope beleeue there is no life to come (as ſome Popes haue done) we muſt beleeue it as an Article of our faith.

Some ſay, if the Pope carry innumerable ſoules with him vnto Hell, yet he may not be iudged: ſo did the Pope *Boniface* the eight [d].

[b] Decr. lib. 3. tit. 2. Craniz. lib. 8. c. 36.

Some, as *Bellarmine*, conclude, that it is a point of faith to hold, that the Biſhop of Rome hath ſucceeded *Peter* in the vniuerſall regiment of the Church [c].

[c] Bellarm. de Pontif Rom. l. 2. c. 12.

Others, as the Ieſuites, perſwade their Catholikes, that the King of Spain, & their Catholike faith are ſo linked together, as it is become a point of neceſsitie in the Catholike faith, to put all Europe into the hands of the ſaid King, otherwiſe the Catholike religion wil be vtterly extinguiſhed, and periſh [d].

[d] Spar. diſ. of the Eng. Ieſ. d. 7.

Others of them haue publiſhed a new Goſpel, called *Euangelium æternum, & ſpiritus ſancti*, which they ſay doth ſo farre excell the Goſpel of Chriſt, as the kernel ſurpaſſeth the ſhell, the Sunne the Moone, and light darkeneſſe. The author whereof was one *Cyrillus* a Carmelite.

And laſtly the Puritanes, and all the ſpeculations of *Brown*, *Barrow*,

21. Article.

Of the authority of generall Councels.

Generall Councels [1] *may not bee gathered together without the commandement and will of Princes.* And [2] *when they be gathered together (forasmuch as they be an assembly of men, whereof all be not gouerned with the Spirit, and Word of God) they may erre, and* [3] *sometimes haue erred, euen in things pertaining vnto God: wherefore* [4] *things ordained by them, as necessarie vnto saluation, haue neither strength, nor authority, vnlesse it may bee declared that they be taken out of holy Scriptures.*

The Propositions.

1. Generall Councels may not be gathered together, but by the commandement, and will of Princes.
2. Generall Councels may erre.
3. Generall Councels haue erred, euen in things pertaining vnto God.
4. The things ordained by generall Councels, are so farre to be embraced, and beleeued, as they are consonant to Gods holy Word.

1. Proposition.

Generall Councels may not be gathered together, but by the commandement of Princes.

The

The proofe from Gods Word.

GReat is the power, and authority of Kings and Princes, by the Word of God. For as the defence of Religion is committed vnto them: so must they see that all men do their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men, vnder the power of others, to summon, but as supreme gouernours, within their owne territories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppression of sin, errors, idolatry, and superstition, where, or in whomsoeuer it doth arise, or is rooted. Such councels were holden, both in the time of the Mosaicall gouernment, by the commandement of the most godly Kings, *Dauid* [a], *Salomon* [b], *Asa* [c], *Ezechiah* [d], and *Iosiah* [e], and since the Gospell hath bin receiued into kingdomes, and Common weales, by Christian Princes, Kings, and Emperors, who gathered Councels both Generall, as the Nicene was by *Constantine* the great [f], The Councel of *Constantinople*, by *Theodosius* the elder [g], the councel of *Ephesus*, by *Theodosius* the younger [h], the councel of *Calcedon*, by *Marcian* [i], and Nationall, and Prouinciall, so the councell at *Frankeford*, *Rhemes*, *Turon*, *Arelot*, *and Moguntia*, by the will and commandement of *Charles* the great [k], at *Matisco*, by *Gunthramus* [l], at *Paris*, and *Orleance*, by the direction, and appointment of *Childebert* [m], were kept and holden.

And neuer yet had there bin a councell, either Generall, or nationall, or whatsoeuer (I onely except the councels held by the Apostles and Apostolicall men in a troublesome state, and time of the Church, there being then no Christian Princes and Emperors to countenance the truth) neither begun, or ended, to the glorie of God, but it hath bin, I say not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect is granted by all reformed Churches [n].

[a] 1. Cor 3. 1, 2,
[b] 1. Kings. 8. 1.
[c] 2. Chr. 15 9.
[d] 2. Chr. 29 4.
[e] 1. Chr. 34 29
[f] Russi. l. 10. 1.
[g] 1. Eus. de vita Const. l. 3. c. 9.
[h] Theo. l. 5. c. 6
[i] Eung. l. 1. c. 2
[k] Leo. ep. 43. 53
[l] Auentin. Carranza. summa Conc. Carion. lib. 3.
[m] Turon. l. 8. c. 10.
[n] Magdeburg eccles. hist. Con. 6. cap. 9. Conf. Helv. 1. ar. 26. & 2. c. 30. Bohe. c. 16. Belg. ar. 36. Saxon. ar. 23. Wittemb. c. 35. Suevica. in perorat.

The errors and aduerſaries vnto this truth.

This aſſertion hath bin oppugned, and that diuerſly both by the Papiſts, and Puritanes. For the Papiſts, they ſay,

Emperours and Kings, be the Pope his Summoners but of themſelues are no abſolute, and powerfull commanders, and callers of Councels [a].

There ought no Councell to be kept, without the determinate conſent of the Biſhop of Rome [b].

No Councel euer yet had firme and lawful authority, which was not confirmed by the Biſhop of Rome [c].

The Popes of Rome (and not Chriſtian Princes) haue the authoritie, and power of making lawes eccleſiaſticall, and of calling Councels [d].

And the Puritanes do thinke, that priuate perſons without the leaue, or priuity of Princes, may ſummon aſſemblies about Church cauſes at their pleaſures, and conſult about the publik affaires of the Church. Of this minde was *Beza* [e], and be the diſciplinaries both of South [f], and North Brittaine [g].

Others (aduerſaries to both Puritanes and Papiſts) are of mind, that were the Pope a good man (as he is nothing leſſe) he might, and he being wicked, other good Biſhops (though ſubiect vnto Kings, and Emperours) may ſummon Councels at their diſcretion. An error of *Scelneccerius* [h].

The Muſcouites haue a fancy, that ſince the ſeuenth generall Councel that was, neither Prince, nor Pope, nor any other men elſe haue power to call a generall Councell [i].

[a] Hard. conſut. par. 5. c. 6. ſect. 3.
[b] Harding.
[c] Duræus con. Whitak. l. 2. Cardil. in def. Concil. Triden. diſp. 1.
[d] Teſt. Rhem. an. Math. 16.
[e] Per placet autem mihi quod de conuentu abſque vlla principum, aut ciuitatum authoritate, priuatim inſtituendo, ſcribis. Beza. epi. 68. pag. 292.
[f] Witneſſe their Claſſicall aſſemblies, at Commencements, Faires, &c. See Diſcipline grounds.
[g] The approbation, or diſallowance of a generall aſſembly hath beene, and ſhould be a matter, and cauſe ſpirituall, and alwaies cognoſced, and iudged by the Church, as Iudges competent within this Realme, ſay certaine Scottiſh Miniſters in their letter vnto the Lords of the Kings priuie Councell in Scotland, which letter is printed in the ſaid Lords declaration, &c. publiſhed an. 1606. and printed by Robert Barker [h]. Analyct. pag. 35.
[i] Surius comment. an. 1501. pag. 30.

2. Propoſition.

Generall Councels may erre.

The

The proofe from Gods Word.

Generall Councels, conſiſting, firſt of men, who may erre, nothing more eaſily (for all the imaginations of mans heart are only euill continually [a], euen from his youth [b], but God only is true,) and all men are [c], yea, and euery man is a lyar [d].

Next, of men differing in yeeres, riches, learning, iudgement, calling, and authoritie: whereby diſtractions of opinions often doe ariſe.

Thirdly, of many men, whereof the wicked be for number commonly the maior part, and the better in outward countenance of the world.

Laſtly, of men, not all, nor alwaies either grounded with Gods holy Spirit, and Word; or gathered together in the Name of Chriſt: none of ſound iudgement in Religion, doe doubt but they may erre.

If *Paphnutius* had beene abſent at Nice, that Councell had erred [e].

If *Hierome* had beene away at Calcedon, that Councell had erred [f].

At any time (if ſome be beleeued) be the Pope of Rome not preſent at ſuch meetings, either *per ſe*, or *per Legatum*, by himſelfe, or his Legate, no Councell but muſt erre [g].

Therefore Councels may erre.

That which one Councell doth eſtabliſh, another will diſanull: They will not (we muſt thinke) reuoke, that which is well decreed. Therefore Councels may erre [h].

[a] Gen. 6. 5.
[b] Gen. 9. 21.
[c] Pſal. 116. 11.
[d] Rom. 3. 4.
[e] Sozom. lib. 1. c. 33.
[f] B. Iewel. doc. fol. 58.
[g] Roſien. contra. Luther.
[h] Teſt. Rhem. an. Ioh. 16. 13.

The aduerſaries vnto this truth.

Therefore erre doe the Papiſts, which ſay that the holy Spirit is director to all Councels, and

That Councels cannot erre.

1. Propoſition.

Gene-

Generall Councels haue erred, euen in things pertaining vnto God.

The proofe from Gods Word.

Councels both generall, and particular haue erred, and that in matters of Faith [a].

[a] Conf. Wittemb. cap. 33.

For in the holy Scriptures we finde, that it was ordained, if any man did confesse that Iesus was the Christ, he should be excommunicate [b], which could not be but by a Councell.

[b] Ioh. 9. 22. and 12. 42.

A councell was gathered to suppresse Christ, and his doctrine [c].

[c] Ioh. 12. 47.

A councell consulted how they might take Iesus by subtilty, and kill him [d].

[d] Mat. 26. 3, 4.

A councell sought for false witnesse to put him to death [e]:

[e] Mar. 14. 53, 55.

By a councell Iesus was bound, led away, and deliuered vnto Pilate [f].

[f] Mar. 15. 1.

A councell iudged our Sauiour Christ to be both a deceiuer [g], and and a blasphemer [h].

[g] Mat. 27. 63.

[h] Luk. 21. 71.

A councell corrupted the souldiers, and willed them to tell a Lie [i].

[i] Mat. 28. 12, 13

A councell withstood *Peter*, and *Iohn*: and commanded them that in no wise they should speake; or teach in the name of Iesus [k].

[k] Act. 4. 5, 6, 18

A councell both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Iesus [l].

[l] Acts 5. 40.

In ancient writers of credit, we may reade, how (contrary to Gods Word,) by councels, Arrianisme hath beene confirmed; as by the councell at Arminum [m].

[m] D. Hieron. in vita Damasi Papæ.

By councels the traditions, and bookes of foolish men, haue beene made of equall authority with the Word of God, as by the Councell of Trent [n].

[n] Sess. 4. decr. 1.

By councels hath beene established both the adoration of images, as by the second councell of Nice; and the Inuocation of creatures, as by the Tridentine councell [o].

[o] Brev. Rom. ex decr. S. S. Concil. Trid. restitut. & edit. á Pio. 5.

By councels the authority of Princes hath bin empaired, and the

the Pope, and Clergie, aduanced aboue all earthly Princes; as by the Councell of Lateran [p].

The conſideration of the premiſes, and the like, mooued S. *Hilarie* to call the Synode of Mediolane, The Synagogue of the malignant [q]: and

S. *Auguſtine* to write vnto *Maximinus*: Neither ought I to obiect againſt thee the Synode of Nice; nor thou againſt me the Synode of Ariminum [r]: and

Nazianzene openly to pronounce, that, Hee neuer ſaw any good end of a Councell [s]: and

The French Kings Embaſſadour to ſay vnto the chapter of Trent, that ſcarcely any good at all; or very little, came by Councels vnto the ſtate of Chriſtendome [t]: and

Cornelius Biſhop of Bitonto, to breake out into theſe words in the face of the Councell at Trent; I would that with one conſent we had not altogether declined from Religion vnto ſuperſtition; from faith vnto infidelity; from Chriſt vnto Antichriſt; from God vnto Epicurus [v].

[p] Concil. Later. c. 5. apud Innocent.

[q] Hilar. epiſt. ad Conſt. Imper.

[r] D. Aug. contra Max. lib. 3.

[s] Naz. ad Procop. epiſt. 42.

[t] Orat. Synod. Legat. regis Fran. an 1562.

[v] B. Iewels def. par. 1. fol. 29.

Aduerſaries vnto this truth.

This notwithſtanding, the Papiſts doe continue in an opinion that Councels cannot erre [x].

[x] Teſt. Rhem. an. Ioh. 16. 13.

4. Propoſition.

The things ordained by generall Councels, are ſo farre to be embraced, and beleeued, as they are conſonant to Gods holy Word.

The proofe from Gods Word.

Generall Councels we ſimply condemne not: yet doe we not ground our faith vpon any Councell, but onely vpon the written Word of God.

Therefore in generall Councels whatſoeuer is agreeable vnto the written Word of God, we doe reuerendly embrace; but whatſoeuer is contrary vnto, or beſides the will of God,

reuealed in the holy Scriptures, we doe carefully auoid.

And ſo are wee commanded to doe euen by God himſelfe.

[a] Deu. 12. 33. Whatſoeuer I command you, take heed you doe it: thou ſhalt put nothing thereto; nor take ought therefrom [a].

[b] Ezek. 20. 18, 16. Walke ye not in the ordinances of your fathers; neither obſerue their manners, &c. I am the Lord your God: walke in my ſtatutes, and keepe my iudgements, and doe them [b].

[c] Gal. 1. 8, 9. Though that wee or an Angell from heauen preach vnto you otherwiſe, then that which wee haue preached vnto you, let him be accurſed. As we ſaid before, ſo ſay I now againe, If any man preach vnto you otherwiſe, then that yee haue receiued, let him be accurſed [c].

[d] Conf. Helv. 2. c. 18. Bohem c. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. c. 33. And ſo thinke the Churches reformed with vs [d].

The aduerſaries vnto this truth.

Contrary hereunto are the opinions of the Papiſts. For of them,

Some doe thinke, that the decrees of Councels doe binde all nations; as Pope *Hormiſda* decreed they ſhould.

[a] Greg. 1. l. 1. epiſt. 24. & l. 2. epiſt. 49. [b] Campian. rat. 4. [c] Calvin. epiſt. Bulling. 1231. Some, as Pope *Gregory* the great, ſuppoſed that ſome Councels, and namely the Councell of Nice, of Conſtantinople, Epheſus, and Chalcedon [a], ſome, as *Campian* [b], thought that all Councels were of equall authority with the Word of God. Others, as the Guiſian faction in *France*, be reſolued in matters of religion to follow the footeſteps of their anceſtors, though (Gods VVord, and) a thouſand Councels decree to the contrary [c].

22. Article.

Of Purgatorie.

The Romiſh doctrine concerning [1] *Purgatorie,* [2] *Pardons, worſhipping, and adoration as well* [3] *of images,*

as

as [4] of reliques: and [5] also of Innocation of Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the Word of God.

The Propositions.

The Romish doctrine concerning,

1. Purgatory.
2. Pardons,
3. Worshipping, and adoration of Images.
4. Reliques.
5. Inuocation of Saints is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrarie vnto the same.

[a] Christ loued the Church, & gaue himselfe for it, that he might sanctifie it, & cleanse it by the washing of water thorough the Word, Eph. 5.25,26.

[b] Now yee are cleane thorough the word that I haue spoken vnto you, Ioh. 15.3.

[c] The blood of Iesus Christ his Sonne cleanseth vs from all sinne, 1.Ioh.1.7.

[d] Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God. 1.Cor.6.11.

[e] Math.7.13, 14.

1. Proposition.

The Romish doctrine concerning Purgatorie, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

IT is granted as well by the Romish or false, as by the true Church, that none vncleane thing can enter into the kingdome of God. And because all men either haue beene, or be still vncleane, therefore they must be purged from sinne.

But in the manner of purging them who are vnpure, they doe greatly differ. For the true Church, looking into the word of God, doth finde that we are sanctified, or made cleane in diuers respects, diuersly, as by Baptisme [a], by the word preached [b], by the blood of Christ [c], and by the spirit of God [d], and that in this life, and not in the other world.

For in the sacred Scripture there is mention but onely of two waies, one leading vnto destruction, the other bringing vnto life [e], of two sorts of men, wherof some beleeue, and they

[f] Mat.16.16. Ioh.3.18. [g] Luk.16. [h] Alphonſ. de hæreſ.lib. 8.de Indulgentijs.Polydor.de Inuentor.lib.8.c.1. [i] Confeſſ.Helv. 2.cap 26 Gal. ar.24.Saxon. ar.11.Auguſt. ar.11.Wittemb.cap.25.

are ſaued,ſome beleeue not, and they are damned [f],and of two States,one bleſſed, where *Lazarus* is; the other curſed, where *Dives* doth abide [g]. A third way or ſort, or ſtate cannot bee found in the Word of God.

And therefore the Purgatorie in another world both denied hath alwaies bin by the Greeke Churches [h],and neither is, nor wil be acknowledged by any of Gods reformed Churches in this world,as their Confeſsions doe teſtifie [i].

The aduerſaries vnto this truth.

[a] Tertul.de cor.militis: & De Anima, in fine.

Erronious therefore, and not warrantable by Gods Word concerning Purgatorie, is the doctrine both of the old Heretikes, the Montaniſts, who thought there was a purging of ſoules after this life [a], and of the new and renued Heretikes, the Papiſts.For

[b] Puniri pios poſt mortem impoſſibile: deleatur,Index expurg. p.26.

They thinke it to bee vnſound doctrine, and not ſufferable in any booke,for Chriſtians to deliuer,that it is vnpoſsible for godly, and faithfull men or women to be puniſhed after they be dead.Therefore *deleatur*, ſay they: Blot out ſuch doctrine [b].

[c] Vaux catech.chap.3.

They teach by their Catechiſmes, that to doubt whether there is a Purgatorie,or no,is a breach of the firſt commandement [c].

Thus doe they pray for the ſoules of the faithfull (as they fancie) boyling in the torments of Purgatorie.

Auete omnes animæ fideles, quarum corpora hic & vbique conquieſcunt in puluere: Dominus Ieſus Chriſtus, qui vos, & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos à pœnis liberare,&c.

that is,

[d] Horæ B. Virg.Mariæ ſecundum vſum Sar. [e] Conc Trid. decr. de Purg. Seſ.25.& ſeſ. 6.can 30.

All haile all faithfull ſoules, whoſe bodies doe here, and euery where reſt in the duſt: The Lord Ieſus Chriſt, who hath redeemed both you and vs, with his moſt precious blood, vouchſafe to deliuer you from paines, &c [d].

They haue ratified the doctrine of purged ſoules after this life in the Councill of Trent [e].

P:

It is further to be noted, how the ſame Papiſts, ſliding back from the truth of God, haue fallen into many noiſome, and diuers opinions in the matter of Purgatorie: agreeing among themſelues,

Neither about the place, where purgatorie ſhould be; ſome placing the ſame in the bottome of the ſea [f]: ſome neere vnto the mount Hecla in *Ireland*; ſome vpon the mount Ætna in *Sicil* [g], others in the Center of the earth [h], others in Hell, whereof they make foure roomes, the firſt of the damned: the ſecond of infants dying vnbaptized: the third, purgatory; the fourth *Limbus patrum*, whereinto Chriſt deſcended [i], and others in a mind toſſed, and troubled betwixt hope and feare [k].

Neither about the Tormentors there, who are thought of ſome, to be holy Angels [l], of others, to be very deuils [m].

Neither about the torments. For ſome dreame how they are tormented there with fire onely, as Sir *Thomas More*; ſome with water and fire, as *Roffenſis*; and ſome neither with fire, nor water, but with troubleſome affections of Hope, and Feare, as *Lorichius* [n].

Neither about the cauſes of Purgatory torments: becauſe that ſome doe thinke that onely veniall ſinnes [o], others, that veniall, and mortall ſinnes too [q], (for which in this life men haue done no penance) are there purged.

Nor about the time, which they that be tormented, ſhall abide in purgatory. For ſome haue giuen out, how the poore ſoules there be continually in torments, till the day of Iudgement, as *Dionyſ. Carthuſianus* [q]: others as Durandus [r], doe thinke they haue reſt ſometimes, as vpon Sundaies, and holidaies: others are of mind, that in time they ſhall be ſet free and at liberty, becauſe their puniſhment is but temporary [s], and others, that at any time they may be deliuered, if either their friends will buy out their paines; or the Prieſts will pray or ſay any Maſſe for them; or the Pope will but ſay the word.

Nor finally about the ſtate of ſoules in Purgatorie. For,

Our Engliſh Papiſts at Rhemes doe thinke the ſoules in purgatory to be in a more happy, and bleſſed condition, then any men that liue in this world [t], and yet ſay the ſame Rhemiſts

[f] Eckius in Enchirid.
[g] Bernard de Buſtis Roſar. par. 3. c. 2.
[h] Spec. pereg. quæſt. dec. 1. c. 3. q. 5.
[i] Poſition Ing. de purgat.
[k] Lorich. inſti. Cathol. de Fidei art. 12.
[l] Albertus, & Roffenſis.
[m] S. Th. More.
[n] Inſti. Catho. vt ſupra.
[o] Greg dial. l. 4. cap. 39.
Spec. pereg. queſt. d ec. 1. c. 3. q. 4.
[p] Eckius poſit. 6.
[q] De 4. Hom. nouiſſ.
[r] De officio mort. l. 7.
[s] Spec. pereg. quæſt. vtſupra quæſt. 5.

Teſt. Rhem. an. Apoc. 14. 13.

[n] Ibid. an. marg. p. 431.

mists, that purgatory fire passeth all the paines of this life [n].

Thomas Aquinas holdeth how the paines of hell fire, and of purgatory are all one, and nothing differ, but that the one is but temporall, and the other not so. And others, put in choice either to tarry in Purgatory one day, or to endure the miseries of this world an 100 yeeres, haue chosen to suffer the troubles of this life an hundred yeeres together, rather then to abide the paines of purgatory but one short winters day [x].

[x] Cap. Quid, in aliud. dist. 25.

Therefore in this contrarietie of opinions, some of them, the Papists themselues cannot denie, must be; wee say all of them are fond, and contrary to the Word of God.

Besides, they nourish most cursed and damnable errors, as

That all the soules of the faith full, separated from their bodies, are not at rest.

That all sins in their owne nature, be not mortall, or deadly, and that some deserue not euerlasting torments. They are purged in purgatory.

That one sinnefull man may saue, and satisfie the wrath of God for another; and that easily by prayer, saying, or doing something for them.

That if friends in this world will doe nothing for the poore soule in purgatory paines: yet may the said soules come at length vnto happines, by abiding their deserued torments vntill the last houre, or day of iudgement, in purgatory.

Finally, that the Pope is God, in that he can at his pleasure discharge guiltie soules both from the guilt of sinne, and from the punishments due for the same.

3. Proposition.

The Romish doctrine concerning pardons, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

Such hath bene the exceeding mercy, and loue of God towards

wards mankinde, that as he hath purged vs from all guiltineſſe of ſinne by the bloud: ſo hath he pardoned vs from the euerlaſting puniſhment due for ſin, by the paines of Ieſus Chriſt. For

There is ſaluation in none other. For among men there is giuen none other name vnder heauen, whereby they muſt be ſaued [a].

[a] Acts 4. 12.

Through his name, all that beleeue, ſhall receiue remiſſion of ſinnes [b].

[b] Acts 10. 43.

He hath purchaſed the Church by his owne bloud [c].

[c] Acts 20. 28.

With his ſtripes we are healed [d].

[d] Iſa. 53. 5.

He that beleeueth in him, ſhall neither be condemned [e], nor aſhamed [f].

[e] Ioh. 3. 18.
[f] Rom. 10. 11.

Therefore: Come vnto mee all yee that are weary, and laden, and I will eaſe you, &c. and yee ſhall finde reſt for your ſoules, ſaith our Sauiour Chriſt [g].

[g] Mat. 11. 28, 29.

If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue with thine heart that God raiſed him from the dead, thou ſhalt be ſaued, ſaith S. *Paul* [h].

[h] Rom. 10. 9.

Errors and aduerſaries vnto this truth.

This being the doctrine euen of God himſelfe *, we may euidently perceiue, how not onely vaine, but beſide; not onely beſides, but againſt the Word of God, the Romiſh doctrine concerning pardons is, For that doth teach vs,

* Whereof ſee more. Art. 2. pr. 4. ar. 11. pr. 1. ar. 22. pr. 1.

1. To ſeeke ſaluation not at God alone, but at the hands of ſinnefull men. For would we haue a pardon for the ſinnes of 40. dayes? A Biſhop may giue it. For the ſins of 100. dayes? A Cardinall may grant. For all our ſinnes committed, or to be committed? From the Pope we may haue it. Hence be his pardons, if you reſpect time, for 40. 50. 100. 1000. 10000. 50000. &c. yeeres; of offences, Homicide, Patricide, Periury, Sodomotry, Treaſon, and what not, &c.

[a] Vide Taxam pœnit.

2. That wee may bee our owne Sauiour. So did that of Purgatory.

3. How the precious blood of Chriſt was ſhed in vaine. For cor-

corruptible gold, and ſiluer, with our owne deeds, and works, may and will ſaue vs, if we will.

4. That repentance is not of neceſſity vnto the ſaluation of man. For without the ſame a popiſh pardon may ſaue. But without either a pardon from the Pope, or ſuch like, or abſolution of a Prieſt, there is no ſaluation, by the doctrine of the Church of Rome [b].

[b] Sec. ar. 25. p.6.

A further manifeſtation of the vanity, and impieties of the Romiſh pardons, from a booke of the Papiſts, intituled, *Horæ beatiſſimæ virginis Mariæ, ſecundum vſum Sarum.*

Quicunque in ſtatu gratiæ exiſtens, dixerit deuotè ſeptem orationes ſequentes cum ſeptem Pater noſter, & totidem Aue Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.

Iohannes Papa 12. conceſſit omnibus dicentibus orationem ſequentem, tranſeundo per cemiteriũ, tot annos indulgentiarum, quot fuerunt ibi corpora inhumata à conſtitutione ipſius cemiterij.

Oratio pro defunctis.

Auete omnes animæ fideles, quarum corpora hic & vbique requieſcunt in puluere. Dominus Ieſus Chriſtus, qui vos & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos à pœnis liberare, & inter choros ſuorum ſanctorum angelorum collocare, ibique noſtri memores ſuppliciter exorare, vt vobis aſſociemur & vobiſcum in cœlis coronemur.

Innocentius Papa 2. conceſſit cuilibet qui hanc orationem ſequentem deuotè dixerit, 4000. millia annorum indulgentiarum. Aue vulnus lateris noſtri Saluatoris, &c.

Quicunque deuotè dixerit iſtam orationem, habebit 3000. dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, à Domino Iohanne Papa 22. conceſſarum, vt in Antidatorio animæ habetur.

Quicunque orationem ſequentem deuotè dixerit, promerebitur 11000. annorum indulgentiarum, &c. Aue Domina ſancta Maria, mater dei, regina cœli, porta paradiſi, domina mundi, lux ſempiterna, imperatrix inferni, &c. Ora pro me Ieſum Chriſtum dilectũ filium tuum, & libera me ab omnibus malis, ora pro peccatis meis. Amen.

Who-

Whoſoeuer being in the ſtate of grace, ſhall deuoutly ſay the ſeuen prayers enſuing, with ſeuen Our Fathers, and as many Haile *Maries*, afore the image of Piety, ſhall thereby merit 56. thouſand yeeres of Pardons.

Pope *Iohn* the 12. hath granted to all perſons, which going thorow the Churchyard, doe ſay the prayer following, ſo many yeeres of pardons, as there haue beene bodies buried, ſince it way a Churchyard.

The prayer for the dead.

Haile all faithful ſoules, whoſe bodies here, and euery where doe reſt in the duſt. The Lord Ieſus who hath redeemed you, and with his moſt precious blood vouchſafe to deliuer you from paines, and to place you in the company of his holy Angels, and there being mindfull of vs, meekely to pray, that we may both be ioyned vnto you, and crowned with you in the heauens.

Pope *Innocent* the 2. hath granted to euery one which deuoutly ſhall ſay this prayer following, 4000. yeeres of pardons: Haile wound of our Sauiours ſide, &c.

Whoſoeuer deuoutly ſhall ſay this prayer, ſhall haue 3000. dayes pardons of criminall ſins, and 20000. dayes, of veniall, (offences) granted by the Lord Pope *Iohn* the 22. as it is to be read in the Antidatorie of the ſoule.

Whoſoeuer deuoutly will ſay the prayer following, ſhall merit (thereby) 11000. yeeres of pardons, Haile Lady Saint *Mary*, mother of God, Queene of heauen, the Gate of Paradiſe, the Lady of the world, the Light eternall, the Empereſſe hell, &c. Pray vnto thy beloued Sonne Ieſus Chriſt for me, and deliuer me from all euils, pray for my ſinnes. Amen.

3. Propoſition.

The Romiſh doctrine concerning Images, is fond, and not warranted by the holy Scriptures, nor conſonant, but contrary vnto the ſame.

The proofe from Gods Word.

Images are ſuch an abomination to the Lord, as to make

them among all men odions, he deſcribeth the vanity of them by his Prophets, as that they are the doctrine of vanity, The worke of errors [a], the teachers of lies [b], ſiluer and gold, the worke of mens hands [c], vanity [d]: they haue a mouth, and ſpeake not; eyes, and ſee not; eares, and heare not [e], hands, and touch not; feete, and walke not [f].

2. He giueth a ſtrait commandement, Not to bow downe to them, nor worſhip them [g]: nor to make them [h], to flie from them [i], yea to deſtroy both the images themſelues [k]; the Idolaters [l], and the Enticers vnto Idolatry [m].

3. He commendeth greatly, and praiſeth ſuch men as haue deſtroyed Images [n], and not bowed vnto Idols [o].

4. He finally curſeth the Images [p], the Image-makers [q], and the Image-ſeruers, or worſhippers [r].

Hereunto with vs the Proteſtant Churches euery where do ſubſcribe [s].

[a] Ier. 10. 15. [b] Hab. 2. 18. [c] Pſal. 135. 25. [d] Eſa. 41. 10, &c. [e] Pſal. 135. 16. [f] Pſal. 115. 7. [g] Exod. 20. 5. 1. Cor. 10. 7, 14. [h] Exod. 20. 5. Deu. 4. 15, &c. [i] 1. Ioh. 5. 21. 1. Cor. 10. 14. [k] Deut. 7. 5, 12, 2. 3. [l] Deut. 17. 2, 3. [m] Deut. 13. 5. [n] 2. King. 18. 3, 4. 2. Chr. 14. 2, 3. [o] Deut. 7. 25, 26. Ier. 51. [p] 1. King. 19. 18. Dan. 2. [q] Deut. 27. 15. Eſa. 44. [r] Deut. 27. 26. Pſal 97. 7. Eſa. 42. 17. [s] Conf. Helv. 2. cap. 3, 4 Baſil. ar. 10. 6. 3. Bohem. c. 3. 16. Gal. ar. 1. Auguſt. ar. Sax. ar. 12. Wittem. c. 1. 23. Suev. ar. 22.

The aduerſaries vnto this truth.

The Romiſh Church moſt fondly, and contrary to the word of God, doth allow; and not onely allow, but publikely erect; and not onely erect, but adore [a], and not onely adore Images, but doth accurſe, and more then ſo, condemne to the fire, yea to hell fire as heretikes, ſuch perſons as will not worſhip images, and the Images too (which is moſt abominable.)

Of God himſelfe; euen of God the Father, and that in the likenes of an old man with a long white Beard; of the Son, in the ſimilitude of a man, hanging on the Croſſe; of the holy Ghoſt, in the ſhape of a Doue, of the wholy, holy and incomprehenſible Trinity, with three Faces in one head [h].

Alſo of God his creatures, as of Angels alwaies with wings, ſometimes with a paire of ballance, as S. *Michael*; of men, as of *Moſes* (as it were) with hornes; the Apoſtles with round orbes on their heads like Trenchers; the bleſſed virgin with friſled haire, and coſtly garments.

[a] Dele, ſtatuas venerari, potius quam ſtatuarios, ſtolidum eſt, Index expurg. pag. 31. [b] In hoc pleriſque Chriſtianis Ethnicus philoſophus religioſior, qui etiam Trinitatis, quæ mente vix comprehenditur, figuas oculis corporis aſpectabilis (Petri Rami verba in ſcolis phyſicis,) deleantur. Index expurg. pag. 149. Atque hæc abſurditas Patrem, Filium, Spſ effigiantium Iacobitis á Nicephoro tribuitur. G. Caſſand. conſul. p. 164.

And

And of other baſe things, as Agnus deis of waxe; wafer cakes of flower; Croſſes of gold, ſiluer, ſtone, wood, paper, copper, &c [c].

[c] *Non inficiamur hac nos latriæ adoratione Chriſti, præclariſſimã crucem colere & venerari. Andrad. orthodox. expl. lib. 9. p. 284.*

4. Propoſition.

The Romiſh doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor conſonant, but contrary vnto the ſame.

The proofe from Gods Word.

Of all the erroneous opinions among the Papiſts (which are infinite) none is more to the illuſion of well meaning Chriſtians then their doctrine concerning worſhipping, and adoration of the reliques of Saints. A doctrine, which is ſo far from being found, as it is forbidden in the holy Scripture [a], and a doctrine in the purer times and writers of the Church, no where to be found; and in all the beſt Churches at this day vtterly condemned.

[a] Thou ſhalt worſhip the Lord thy God and him onely ſhalt thou ſerue, Ma. 4. 20

[b] *Conf. Helv. 1. ar. 11. & c. 5. Baſil. ar. 10. Bohem. c. 17. Gal. ar. 24.*

[a] *Prædicatio autem eccleſiaſtica hoc ſemper tenuit, Sanctorum reliquias eſſe ex fide venerandas: Stapleton. antidot. euang. in Math. 8. 21. p. 30.* The Catholike affirmeth worſhipping of ſaints, prayer vnto them, feaſts of them, adoration of their reliques, and images: the Proteſtant denieth all.

Hils quartron. 14. reaſ. p. 71.

[b] *Vinc. Lir. l. 23. cap. 155.*

[c] *Rab. l. 5. c. 10. de Sec. propriet.*

Aduerſaries vnto this truth.

Such notwithſtanding is the Satanicall boldneſſe of the Antichriſtian ſynagogue of Rome, that as they will delude men with the reliques of Saints, which are not ſuch: ſo likewiſe they teach the people (which is moſt offenſiue and execrable) to giue diuine adoration, and honour vnto them [a].

Hence it is that ſome doe pray vnto S. *Benet*, whoſe Reliques they had ſtolne, O Benedict, after God our onely hope, leaue vs not orphanes, who art come hither, not through our merits, but for the ſaluation of many ſoules [b].

Others haue publiſhed, that the bodies of Saints, and ſpecially the Reliques of the bleſſed Martyrs, are with all ſincerity to be honoured, as the members of Chriſt, &c. If any deny this concluſion, he is to be thought not a Chriſtian, but an Eunomian, and Vigilantian [c].

The Councell of Trent alſo hath decreed; that they are to

be taken for damned which affirme, how worship, and honour is not to be giuen vnto the Reliques of Saints [d].

Of this prepostrous deuotion, they haue appointed a certaine, and common seruice for the holy Crosse, whereon Christ was hanged [e], they haue made a feast for the speare, & Nailes, wherewith Christ was fastned to the Crosse [f], they haue canonized for a Saint the chaines which bound S. *Peter* [g]. To say nothing of the adoration they gaue vnto the Haire, Milke, Smocke of the blessed Virgin; vnto the Head, Haire, Thombe, Coate of *Iohn Baptist*, vnto the breeches of *Ioseph*; the sword, and Handkerchiefe of S. *Paul*, the Keies of S. *Peter*; and vnto many other things which of modestie I will not mention, but doe ouer-passe.

[d] Conc. Trid. sess. 25. decr. de Inuoc. &c.
[e] Missa de S. Cruce: & Officium de S. Cruce.
[f] Bee-hiue, lib. 4. cap. 3.
[g] Gratian. dist 38. Nul. volat.

5. Proposition.

Inuocation of Saints is a fond thing, not warranted by the holy Scriptures, nor consonant, but contrary vnto the same.

The proofe from Gods Word.

The Christian exercise of Prayer, is a duty which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to bee obserued, yet a speciall point it is, that in our supplications and prayers we do call onely vpon God. For so to doe we are both commanded, euen by God himselfe [a]; and thereunto also allured, by manifold as well promises of large blessings [b], as by the examples of godly men in all ages, Patriarkes, *Abraham* [c], *Isaac* [d], *Iacob* [e]; Prophets, as *Daniel* [f], *Elias*, [g], *Ieremie* [h]; Centurions [i], Publicans [k]. Apostles, as *Paul* [l], *Peter* [m], &c. yea of all the Elect of God in this world [n].

On the other side, to pray vnto any creature that is out of this world, besides Iesus Christ, there is in the Scripture neither Law to command, nor promise of blessing, nor any example of godly men, or women, to prouoke.

Finally, as all Gods people in the purer and former times

[a] Call vpō me in the time of trouble, Psal. 50.15. After this manner pray: Our Father, which art in heauen, &c. Mat. 6.6. When ye pray say, Our Father which art in heauen, Luke 11.2.
[b] Psal 50.15. Math. 7.11. Luke 11.12. 18.7,8. Ioh. 16.23,24.
[c] Gen. 13.4.
[d] Gen. 26.25, &c.
[e] Gen. 32.9.
[f] Dan. 9.16, &c.
[g] 1. King. 18. 36,37, &c.
[h] Ier. 14.7, &c.
[i] Act. 10.2.
[k] Luk 18.13.
[l] Act 16.25. and through his Epistles.
[m] Act. 1.24.
[n] Luke 1.87.

haue

haue; ſo in theſe dayes the Proteſtant Churches vtterly condemne the inuocating of, or praying vnto creatures whatſoeuer [c].

[c] Conf. Helv. 1. ar. 1. & 2. c. 5. 23. Baſil. ar. 10. Bohem. c. 2. 17. Gal. ar. 14. 24. Belg. ar. 20. Aug. ar. 21. Wittemb. c. 23 Sue. ar. 11. 21.

The Aduerſaries vnto this truth.

Therefore the Romiſh doctrine, that Saints are to be praied vnto [a], and their daily praying, as occaſion ſerueth, vnto S. *Agatha*, that haue ſore breſts; vnto S. *Benedict*, that either bee, or feare to be poiſoned; vnto S. *Clare*, for them that haue ſore eies; S. *Damian*, that be ſicke, for health; S. *Eraſmus*, for helpe in the intrals; S. *Feriol*, for Geeſe; S. *Giles*, for women that would haue children; S. *Hubberts*, for dogges; S. *Iob*, for them which haue the poxe; S. *Katherine*, for knowledge; S. *Loys*, for horſes; S. *Margaret*, for women in trauaile; S. *Nicholas*, for little children; S. *Otilia*, for the headach; S. *Petronil*, for the Ague; S. *Quintin*, for the cough; S. *Ruffin*, for lunacie, or madnes; S. *Sebaſtian* for the plague; S. *Thomas Becket*, for ſinners; S. *Valentine* for the falling ſickneſſe; S. *Winefrid* for virginity; S. X. or Croſſe, for all things, it is in vaine, not warrantable by Gods Word, but altogether repugnant to the holy Scriptures.

[a] Teſt Rhem. pag. 187. Orationem Dominicam fundimus Sanctis. Cenſur. a Colon. fol. 208.

The vanity and Idolatry of the Popiſh Inuocation further demonſtrated from that booke of theirs, entituled, *Horæ beatiſſimæ virginis, &c.*

Oremus. Maieſtatem tuam Domine ſuppliciter exoramus, vt ſicut Eccleſiæ tuæ beatus Andreas Apoſtolus tuus extitit prædicator, & rector: ita apud te ſit pro nobis perpetuus interceſſor, per Dominum noſtrum Ieſum Chriſtum.

Oremus. Deus, pro cuius Eccleſia glorioſus martyr, & Pontifex Thomas gladys impiorum occubuit, præſta quæſumus, vt omnes qui eius implorant auxilium pie petitionis, eius ſalutarem conſequantur effectum per Dominum noſtrum.

Verſus. Ora pro nobis beata Katherina. Reſp. Vt digni efficiamur promiſſionibus Chriſti.

Verſus. Ora pro nobis beate Martyr Sebaſtiane. Reſp. Vt mereamur poſtem epidimiæ illeſi tranſire, & promiſſionē Chriſti obtinere.

Virgo Christi egregia, pro nobis Apollonia,
Funde preces ad Dominum, vt tollat omne noxium,
Ne pro reatu criminum, morbo vexemur dentium.

Let vs pray. O Lord, we humbly beseech thy Maiesty, that as thy blessed Apostle *Andreas* was a Preacher and Ruler of thy Church; so hee may bee a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slaine by the sword of the vngodly, grant we beseech thee, that such as call vnto him for helpe, may obtaine a good effect of his Godly prayer, through our Lord.

The vers. O blessed *Katharine* pray for vs. *The Ans.* That we may be made worthy of the promises of Christ.

The vers. O blessed Martyr *Sebastian*, pray for vs. *The Ans.* That we may deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin *Apollonia*, pray vnto the Lord to remooue whatsoeuer is hurtfull, lest for the guiltinesse of our sinnes, we be vexed with the toothach.

Whosoeuer saith this prayer following in the worship of God, and *S. Roche* (the very words in the said booke) shall not dye of the pestilence, by the grace of God, &c.

Oremus. Omnipotens, sempiterne Deus, qui precibus & meritis beatissimi Rochi confessoris tui, quondam pestem generalem reuocasti, presta supplicibus tuis & qui pro simili peste reuocanda, sub tua confidunt fiducia ipsius glorioſi Confessoris tui precamine, ab ipsa peste epidimia, & ab omni perturbatione, per Christum Dominum nostrum.

Oratio ad tres reges. Rex Iaspar, rex Melchior, rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatẽ, rogo vos per Regẽ regum, quem vagientẽ in cunis videre meruistis, & compatiami-

patiamini tribulationum mearum hodie, & intercedatis pro me ad Dominum, cuius deſiderio exules facti eſtis.

Crux Chriſti protege me, Crux Chriſti, ſalua me; Crux Chriſti defende me ab omni malo.

Let vs pray O almighty, and euerlaſting God, who by the prayers and merits of the moſt bleſſed Confeſſour, Roche, did-eſt reuoke a certaine general plague, grant vnto thy ſuppliants who for the reuocation of the like plague doe truſt in thy faithfulneſſe, by the prayer of that thy glorious Confeſſour, we may be deliuered from the plague, and from all aduerſity, through Chriſt our Lord.

A prayer vnto the 3. kings. O King *Iaſper*, king *Melchior*, king *Balthaſar*, I beſeech you by euery of your names, I beſeech you by the holy Trinity, I beſeech you by the King of kings, whom ye deſerued to ſee euen in his ſwadling clothes, that you would take pitie on my troubles this day, and make interceſsion for me vnto the Lord, for whoſe deſire yee made your ſelues exiles.

O Chriſts croſſe, protect mee; O Chriſts croſſe, ſaue me; O Chriſts croſſe, defend me from all euill.

23. Article.

Of miniſtring in the Congregation.

It is not lawfull for any man to take vpon him the office of publike preaching [2] or miniſtring the Sacraments in the congregation, [3] before he be lawfully called and ſent to execute the ſame [4]. And thoſe we ought to iudge lawfully called, and ſent, which be [5] choſen, and called to this worke [6] by men who haue publike authority giuen vnto them in the congregation, to call, and ſend miniſters into the Lords vineyard.

The

The Propoſitions.

1. None publikely may preach, but ſuch as thereunto are authorized.

2. They muſt not bee ſilent, who by office are bound to preach.

3. The Sacraments may not be adminiſtred in the Congregation but by a lawfull Miniſter.

4. There is a lawfull Miniſtery in the Church.

5. They are lawfull Miniſters, which be ordained by men lawfully appointed to the calling, and ſending forth of Miniſters.

6. Before Miniſters are to be ordained, they are to be choſen, and called.

4. Propoſition.

None publikely may preach, but ſuch as thereunto are authorized.

The proofe from Gods Word.

THis truth in the holy Scripture is euident. For there we finde, how

Godly men were both called by God, and commanded to preach, before they would, or durſt ſo doe. So was *Samuel* [a], *Ieremy* [b], *Iohn Baptiſt* [c], Chriſt Ieſus himſelfe [d], who alſo to preach did ſend the twelue Apoſtles [e], and the ſeuenty Diſciples.

2. The wicked and falſe prophets for preaching afore their time are blamed [g].

3. A commandement is giuen vs to pray the Lord of the harueſt, that hee would ſend forth labourers into his harueſt [h].

4. Laſtly wee doe reade, that God hath ordained in the Church

[a] 1 Sam. 3. 3, 4, &c. 20.
[b] Ierem. 1. 4, 5.
[c] Ioh. 1. 6.
[d] Ioh. 20. 21.
[e] Mat. 10. 5.
[f] Luke 10. 1.
[g] Ier. 14. 14, 23, 21, 27, 14, 15, 29, 8, 9.
[h] Math. 9. 38.

Church ſome to be Apoſtles, ſome Prophets, ſome teachers, ſome to be workers of miracles[i], and Chriſt being aſcended into heauen, gaue ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, and ſome Paſtors and teachers[k].

And all this is acknowledged by the reformed Churches[l].

[i] 1.Cor.12. 28.
[k] Eph.4.11.
[l] Conf.Helv. 2.c.18.Bohe. cap.6. Gal. ar 31.Belg.ar.14 Wittemb.ar. 20.Suev.ar. 13.

The Errors, and aduerſaries vnto this truth.

And ſo are we againſt them,

Which to their power doe ſeeke the aboliſhment of publike preaching in the reformed Churches, as doe firſt the Papiſts, who phraſe the Preachers to bee vncircumciſed Philiſtims[a], ſacrilegious miniſters[b], *Ieroboams* prieſts, inordinate[c], and vnordered Apoſtataes[d]; and next the Barrowiſts, who ſay how the ſaid Preachers are ſent of God in his anger to deceiue the people with lies[e].

[a] Anſ.to the execut. of luſt cap.3.p.44.
[b] Ib.c.9.p.212.
[c] Ib.c.5.p.91.
[d] Ib.c.3.p.41.
[e] R.A.confut. of Brow.p.113

Who publiſh how the word is not taught by the Sermons of miniſters, but onely by the Reuelation of the Spirit: ſo did *Muncer*, the Anabaptiſt[f], and ſo doth H.N.[g], and his Family of Loue[h].

[f] Sleſden. com.lib.5. c.13.ſect.6. and Spir.Iand c.48.ſect.5.
[g] H.N.Euan.
[h] Letter to the B.of Roch.

VVho runne afore they be ſent, as doe many both Anabaptiſts, and Puritanes, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to teach, and inſtruct the people, may, and muſt ſo doe; and that not priuately onely, but publikely too, though they be not ordinarily ſent, and authorized thereunto, which was the doctrine of *R.H.*[i].

[i] R.H. in Pſal. 122.

VVho teach, that Lay-men may teach to get faith[k]; and that euery particular member of the Church hath power, yea and ought to examine the manner of adminiſtring the Sacraments, &c. and to call the people to repentance: ſo teacheth *Barrow*[l].

[k] R.A.conf. of Browniſm. p.113.
[l] Ba.diſco.p. 36.

5. Propoſition.

They muſt not be ſilent, who by office are bound to preach.

The proofe from Gods Word.

As publikely to preach, before men are ſent, is a grieuous

fault: ſo not to preach being ſent, is a great ſinne. Hereunto beare witneſſe,

1. Our Sauiour Chriſt, whoſe words are theſe. Surely, I muſt alſo preach the Kingdom of God: for therfore am I ſent [a].

[a] Luk. 4. 43.

2. *Peter*, and *Iohn*, who being charged to ſpeake no more in the name of Ieſus, ſaid, VVe cannot but ſpeake that which we haue heard, and ſeene [b].

[b] Act. 4. 17. &c.

3. Saint *Paul*. For he ſaith, Neceſsitie is laid vpon mee, and woe is me if I preach not the Goſpell [c].

[c] 1. Cor. 9. 16, 17.

4. The Apoſtles of Chriſt. For though they were beaten for ſo doing: yet ceaſed they not to teach, and preach Ieſus Chriſt [d].

[d] Act. 5. 42.

5. All the Churches of God which be purged from ſuperſtition, and errors [e].

[e] Conf. Helv. 1. ar. 15. &, 2. c. 9. 8. Bohem. cap. 9. Gal. ar. 15. Aug. ar. 7. Wittemb. ar. 20. Suev. ar. 13.

Errors, and aduerſaries vnto this truth.

Then, as in a glaſſe they may ſee their faults,

VVho maintaine, how there ought to be no publike preaching at all, as doe the Anabaptiſts [a].

[a] Bullin. cont. Anabab. c. 12.

VVhich depraue the office of preaching, as doe the Libertines, ſaying that preaching is none ordinarie meanes to come vnto the knowledge of the word [b], and eſpecially the Family of Loue, who tearme the publike preachers in deriſion, Scripture-learned [c], Licentious-ſcripture-learned [d], good-thinking-wiſe [e], Ceremoniall, and letter-Doctors [f], Teaching-maſters [g], and further ſay, It is a great preſumption that any man, out of the learnednes of the letter, taketh vpon him to be a Teacher, or Preacher: Again, It becommeth not any man to buſie himſelfe about preaching of the word, ſo, and more too, the Family.

[b] Wilkinſ. againſt the Fam. of loue. ar. 14. p. 66.
[c] Theoph. againſt Wilk.
[d] Pat. of the preſ. Temp.
[e] H. N. proph. of the Sp. cap. 2. ſect. 7.
[f] Fam. let. to the B. of Roc.
[g] H. N. Spir. l. c. 25.
[h] Idem 1. exh. c. 16. ſect. 15. 16.

VVhich take vpon them the office of publike preaching, without performance of their duty, either through ignorance that they cannot; worldly employments, that they may not, negligence, that they will not; or feare of troubles, that they dare not preach the VVord of God.

Yet thinke wee not (which our Sabbatarians let not to publiſh)

publiſh,) that

Euery Miniſter neceſſarily and vnder paine of damnation, is to preach at leaſt once euery Sunday [i], and

Vnleſſe a miniſter preach euery Sunday, he doth not hallow the Sabbath day in the leaſt meaſure of that which the Lord require thof vs [k].

[i] D.B. doct. of the Sabbath, [2] book. p. 174.

[k] Ibid. p. 277.

3 Propoſition.

The Sacraments may not be adminiſtred in the Congregation, but by a lawfull minſter.

The proofe from Gods Word.

In the holy Scriptures we reade that the publike miniſters of the VVord, are to be Adminiſters of the Sacraments. For both our Sauiour Chriſt commãded his diſciples: as to preach ſo to baptize [a], and celebrate the Supper of the Lord [b]: and the Apoſtles, and other miniſters in the pureſt times (whom the godly Miniſters, and Preachers in theſe daies do ſucceede) not onely did preach, but alſo baptize [c], and miniſter the Lords Supper [d].

[a] Mat. 28. 19.
[b] Luk 22. 19. 1. Cor. 11. 24, 25.
[c] Act. 2. 38, 41. 8. 12, 13. 10. 41. 16. 32, 33. Ioh. 1. 25.
[d] Act. 20. 7. 1. Cor. 10. 16.

And hereunto doe the Churches of God ſubſcribe [e],

In ſaying that none may adminiſter the Sacraments in the Congregation afore he be lawfully called, and ſent thereunto, we thinke not (as ſome doe) that the very being of the Sacraments dependeth vpon this point, *viz.* whether the Baptizer, or giuer of the Bread and wine, be a miniſter or no.

[e] Conf. Helv. 2. c. 18. Bohem. c. 9. Gal. ar. 2. 5. 31. Aug. ar. 7. Wittemb. ar. 20. Suev. ar. 13.

Neither is it the meaning of this article that priuately in houſes, either lawfull miniſters, vpon iuſt occaſion, may not; or others not of the miniſtery, vpon any occaſion (in the peace of the Church) may adminiſter the Sacraments.

The aduerſaries vnto this truth.

[f] T.C. 1. rep. p. 113.

Hereby we declare our ſelues not to fauour the opinion, that publikely,

Some may minister the Sacraments, which are not meerely, and full ministers of the Word and Sacraments; and so think both the Anabaptists, among whom, their King (when it was) after Supper tooke bread, and reaching it among the Communicants, did say, Take, eate, & shew forth the Lords death; their Queene also reaching the Cup, said, Drinke yee, and shew forth the Lords death [a]: and the Presbyterians at Geneua, where the Elder (a Lay-man) ministreth the Cup ordinarily at the Communion [b]. Some ministers (and namely the Puritane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine [c], but in our Church (of Englaud) the Doctor encroacheth vpon the office of the Pastor. For both indifferently doe teach, exhort, and minister the Sacraments [d].

None, though a lawfull Minister, may administer the Sacraments, which either is no preacher [e], or when hee ministreth them, doth not preach [f]; which be the errors of the Disciplinarians, or Puritanes.

Publikely and priuately too, the Sacraments of Baptisme may be administred by any man, yea by women, if necessitie doe vrge. So hold the Papists. For saith *Iauell* [g], in the time of necessitie the minister of Baptisme is euery man, both male & female. A woman be she young or old, sacred or wicked. Euery male that hath his wits, and is neither dumbe, nor so drunken, but that he can vtter the words: as well Pagan, Infidel, and heretike: the bad as the good; the Schismatike, as the Catholike, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papists did rebaptize such children, as of the Protestant not lay-men, but ministers, had afore beene baptized [h].

The priuate Baptisme by priuate persons was also taught long since by the Marcionites, and Pepuzians [i].

[a] Surius com. p. 237.
[b] Suruay of disc. cap. 15. out of the Geneua lawes.
[c] Lear. disc. p. 17.
[d] Fruc. Ser. on Rom. 12. p. 40.
[e] The administratiō of the Sacraments ought to bee committed to none, but such as are preachers of the Word, Lear. disc. p. 60. It is sacrilege to separate the Word (viz. Preaching) from the Sacraments. Ibid. The preaching of the Word is the life of the Sacraments. T. C. 1. rep. p. 125.
[f] The vnchangeable lawes of God he (saith T. C.) that none minister the Sacraments, which doe not preach. T. C. 1. repl. p. 104. sect. 3. Where there is no Preacher of the Word, there ought to be no minister of the Sacraments, Lea. disc. p. 62.
[g] Iauel. phil. Ch. par. fol. 559.
[h] So in Netherland were children rebaptized, when the Duke of Alua there tyrannized. Trag. hist. of Antwerp. The like Rebaptization was vsed by the Papists at Tholouse, Towers, and other Cities in France, especially an. 1561. See the Chr. of France.
[i] D. Aug. ad Quod vult. c. 27. [k] Epiphan. hæres. 42.

4 Pro-

4. Propoſition.

There is a lawfull miniſtery in the Church.

The proofe from Gods Word.

God, for the gathering, or erecting to himſelfe, a Church out of mankinde; and for the well gouerning of the ſame, from time to time hath vſed, yea, and alſo doth, and to the end of the world, will vſe the miniſtery of men lawfully called therunto by men. A truth euident in the holy Scripture.

Ieſus ſaid vnto his Apoſtles, Goe, and teach al Nations, baptizing them, &c. and loe, I am with you alway, vnto the end of the world [a].

Chriſt gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors, and teachers; for the gathering together of the Saints, for the worke of the miniſtery, and for the edification of the body of Chriſt, till we all meete together (in the vnity of faith, and knowledge of the Sonne of God) vnto a perfect man [b].

A truth alſo approoued by the Church [c].

[a] Math. 28. 20.
[b] Eph. 4. 11, 12, 13.
[c] Conf. Helv. 1. ar. 15. & 2. c. 18. Bohe. c. 8. 9, 14. Gal. ar. 25. 29, 30, 31. Belg. ar. 30. 31. Auguſt. ar. 7. Sax. ar. 11. Witte. ar. 20. Sue. ar. 13. 15.

Aduerſaries vnto this truth.

Oppugners of this truth, are

Firſt the Anabaptiſtical Swermers, who both tearme al Eccleſiaſticall men, The Diuels miniſters; and alſo, as very wicked doe vtterly condemne the outward miniſtery of the VVord, and Sacraments [a].

And next the Browniſts [b], who divulge that in theſe daies, No miniſters haue the calling, ſending, or authority pertaining to a miniſter; and that, It will hardly be found in all the world, that any miniſter is, or ſhall be lawfully called [c]: ſuch alſo be the Barrowiſts which ſay, there is no miniſtery of the Goſpell in all Europe.

[a] Althemar. conciliat. Loc. pugnan. lo. 191.
[b] S. H. on Pſal. 122.
[c] Bar. diſco. p. 104.

5. Propoſition.

They are lawfull Miniſters, which be ordained by men lawfully appointed for the calling, and ſending forth of Miniſters.

The proofe from Gods Word.

S. *Paul* in the beginning of his Epiſtle vnto the *Galatians*, giueth vs to obſerue the diuers ſending-forth of men into the holy miniſtery: whereof

Some are ſent immediately from God himſelfe. So ſent was by God the Father, both Ieſus Chriſt [a], and *Iohn Baptiſt* [b]: by God the Sonne, in his ſtate mortall, the twelue Apoſtles [c], in his ſtate immortall, and glorious, S. *Paul* [d].

[a] Ioh.20.21.
[b] Ioh.1.6.
[c] Mat.10.15.
[d] Acts 9.15.

This calling is ſpeciall, and extraordinary: and the men ſo called, were adorned with the gift of miracles commonly, as were Ieſus Chriſt, and the Apoſtles; but not alwaies, for *Iohn Baptiſt* wrought none.

And they were alſo enioyned, for the moſt part, as the Apoſtles, to preach throughout the world [e], howbeit our Sauiour was limited [f].

[e] Math.28.20.
[f] Math.15.14.

Some againe were ſent of men: as they be, who are ſent of men not authorized thereunto by the Word of God, and that to the diſturbance of the peace of the Church: ſuch in the Apoſtles time, were the falſe apoſtles: in our dayes be the Anabaptiſts, Family, Elders, and law-deſpiſing Browniſts.

And ſome laſtly are by men ſent: ſo in the Primitiue Church by the Apoſtles, were Paſtors, and Elders ordained [g], who by the ſame authority ordained other Paſtors, and teachers [h]. Whence it is that the Church, as it hath bin; ſo it ſhall till the end of the world be prouided for. They who are thus called, haue power either to worke miracles, as the Apoſtles had; or to preach, and miniſter the Sacraments where they will, as the Apoſtles might, but they are tyed euery man to his charge, which they muſt faithfully attend vpon; except vrgent occaſi-

[g] Acts 14.23. 1 Tim.4.14.
[h] 1 Tim.22.5.

occaſion doe enforce the contrary.

The calling of theſe men is tearmed a generall calling, and it is the ordinary, and in theſe dayes the lawfull calling, allowed by the Word of God.

So teſtifie with vs the true Churches elſewhere in the world [1].

[1] Conf. Helv. 1.ar.17.& 2.c. 18. Bohe.c.9. Gal.ar. 31. Belg.ar. 31. Auguſt.ar. 14. Wittem.ar. 21 Sucv.ar,13.

The aduerſaries vnto this truth.

This truth hath many waies bin reſiſted. For there be which thinke, how in theſe daies there is no calling, but the extraordinary, or immediate calling from God, and not by men; as the Anabaptiſts, Familiſts, and Browniſts: of whom afore.

The Papiſts, albeit they allow the aſſertion, yet take they al Miniſters to be wolues, Hirelings, Lay-men, and Intruders, who are not ſacrificing Prieſts, anoynted by ſome Antichriſtian Biſhop of the Romiſh ſynagogue [a].

Either al, or the moſt part of the Miniſters of England, ſaith *Howlet* [b], be meere Lay-men, and no Prieſts, and conſequently haue no authority in theſe things. It is euident, &c. becauſe they are not ordained by ſuch a Biſhop, and Prieſt, as the Catholike Church hath put in authority.

[a] Concil. Trid ſeſſ.7.can. 7.
[b] Howl.7. reaſ.

6. Propoſition.

Before Miniſters are to bee ordained, they are to be choſen, and called.

The proofe from Gods Word.

Though it be in the power of them which haue authority in the Church to appoint Miniſters for Gods people: yet may they admit neither whom they will, nor as they will themſelues: But they are both deliberately to chuſe, and orderly to call ſuch as they haue choſen.

This made the Apoſtles & Elders in the Primitiue Church ſtraightly to charge, that ſuddenly hands ſhould be laid on no man [a].

[a] 1 Tim. 5. 22.

To

To make a ſpeciall choice of twaine, whereof one was to be elected into the place of *Iudas* [b].

By election to ordaine Elders in euery Church, and by prayer and faſting to commend them to the Lord [c], and by laying on of hands to conſecrate them [d].

To deſcribe who were to be choſen, and called. For they are to be Men, not Boyes nor women [e], Men of good behauiour, not incontinent, nor giuen to wine, nor ſtrikers, nor couetous [f], nor proud [g], not froward, nor irefull [h], nor giuers of offence [i], finally men of ſpeciall gifts, apt to teach [k], able to exhort [l], wiſe, to diuide the Word of God aright [m], bold, to reprooue [n], willing to take paines [o], watchfull, to ouerſee [p], patient to ſuffer [q], and conſtant, to endure all manner of afflictions [r].

And this doe the Churches Proteſtant by their Confeſſions approoue [f].

[b] Acts 1.23.
[c] Acts 14. 23.
[d] 1.Tim 4. 14.
[e] 1.Tim. 2.12.
[f] 1.Tim.3.2.
[g] 1.Pet.5.3.
[h] Titus 1.7.
[i] 2.Cor.6.3.
[k] 1.Tim.3.2.
[l] Titus.1.9.
[m] 2.Tim.2.15.
[n] 1.Tim.5.20. Titus 1.9.
[o] Math.9.38. 2.Tim.4.2.
[p] Acts 20.28.
[q] Acts 5.41. 2.Tim.4.7.8.
[r] 2.Cor.11.23.
[f] Conf.Helv. 1.ar.25.& 2.c. 18.Bohe.c.9. Gal. artic. 13. Belg.ar.31. Aug.ar.14. Wittemb. ar. 20. Sue.ar.13

The Errors, and aduerſaries vnto this truth.

In error they remaine, who are of opinion, that

The due election, and calling of Miniſters according to the VVord of God, is of no ſuch neceſſitie to the making of Miniſters: an erroneous fancy of the Anabaptiſts, and Family of Loue.

That women may be Deacons [a], Elders, and Biſhops: the former, the Acephalians; the latter, the Pepuzians did maintaine.

A ſpeciall care is not to be had both of the life and the learning of men; or that wicked men, of euill life; ignorant men, without learning; Aſſes, of no gifts; loiterers which doe no good; or fauourers of ſuperſtition, and idolatry, which doe great hurt, are to be admitted into the miniſtery.

They are cauſes, which indeed are none, to debarre men from the eccleſiaſticall function, as if men haue beene twice married (an error of the Ruſſeis [b]) be married [c], haue had certaine wiues [d], haue not receiued the Sacrament of Confirmation

[a] Sigebert.
[b] Liberus rerũ Moſco.p.20.b.
[c] Coſter. Enc. contro.v.c.15. de cœl.ſacerd.
[d] Teſt. Rhem. an.1. Tim.5.2.

tion [e], haue beene baptized of Heretikes [f], theſe may not bee Prieſts, ſay the Papiſts; or if either they haue not been trained vp in the Family; or be not Elders in the ſaid Family of loue [g].

[e] Conc. Trid. ſeſſ. 23. c. 4.
[f] 1. quæſt. 1. ventum.
[g] Such ought not to buſie themſelues about the Word. H. N. document. ſent. c. 3. ſect. 1. and 1. Exhort. c. 16. ſect. 16.

24. Article.

Of ſpeaking in the Congregation in ſuch a tongue as the people vnderſtand not.

It is a thing plainly repugnant to the Word of God, and the cuſtome of the Primitiue Church, to haue publike prayer in the Church, or to miniſter the Sacraments in a toung not vnderſtood of the people.

The Propoſition.

Publike prayer, and the Sacraments, muſt bee miniſtred in a tongue vnderſtood of the common people.

The proofe from Gods Word.

THis aſſertion needeth ſmall proofe. For whoſo is perſwaded (as all true Chriſtians of vnderſtanding, are) that what is done publikely in the Church by a ſtrange language, not vnderſtood of the people, profiteth not the Congregatiō [a], edifieth not the weake [b], inſtructeth not the ignorant [c], inflameth not the zeale [d], offendeth the hearers [e], abuſeth the people [f], diſpleaſeth God [g], bringeth religion into contempt [h], eaſily will think, that where prayers be ſaid, [i] or the Sacraments adminiſtred in a tongue not vnderſtood of the vulgar ſort, neither is the word of God regarded, nor the cuſtome of the purer, and primitiue Church obſerued.

[a] 1. Cor. 14. 6, 9, 14.
[b] Ib. 17. 26.
[d] Ib. v. 9.
[e] Ib. 7. 11.
[f] Ib. 11. 16.
[g] Mar. 15. 8.
[h] 1. Cor. 14. 23.
[i] Conf. Helv. 2. c. 22. Witt. c. 27. Auguſt. de Miſſa, ar. 3. Suev. c. 21.

This article no Church doth doubt of, and very many by their extant Confeſsions doe allow.

Aduerſaries vnto this truth.

But there is nothing either ſo true, or apparant, which hath by

by all men at any time bin acknowledged, so contrary to this truth.

In old time the Ossens made their prayers vnto God alwaies in a strange language, which they learned of *Elexus* their founder[a]: and the Marcosians, at the ministration of Baptisme vsed certaine Hebrew words, not to edifie, but to terrifie and astonish the minds of the weak, and ignorant people[b].

In these daies, the Turkes performe all their superstitions in the Arabian language, thinking it not onely vnmeete, but also an vnlawfull thing for the common sort of persons, to vnderstand their Mahometane mysteries[c].

The Iacobite Priests doe vse a tongue at their Church ministrations, and meetings which the vulgar people cannot comprehend[d].

The diuine Lyturgie among the Russians is compounded partly of the Greeke, and partly of the Sclauonian language[e].

The Papists will haue all diuine Seruice, Prayers, and Sacraments, and that throughout the world, ministred onely in the Latine tongue, but which few men of the common people doe vnderstand: some of them holding, that it is not necessary that we vnderstand our prayers[f], and that praires, not vnderstood of the people, are acceptable to God[g], and all of them maintaining that he is acursed, whosoeuer doth affirme, how the Masse ought to be celebrate onely in a vulgar tongue[h].

[a] Epip. hær. 19.
[b] D. Iren. l. 1. c. 8.
[c] An. Geufræus aulæ Tur. l. 2.
[d] Magd. eccl. hist Cen. 12. c. 5.
[e] Alex. Guag. de relig. Mosc. pag. 250.
[f] Test Rhem. annot. p. 463.
[g] Test. Rhem. an. Mar. 21. 6.
[h] Si quis dixerit, lingua tantum vulgari Missam celebrari debere, anathema sit. Conc. Trid. sess. 21. cap. 9.

25. Article.

Of the Sacrament.

Sacraments ordained of Christ, be not onely badges, or tokens of Christian mens profession: but rather they bee certaine sure witnesses and effectuall signes of grace, and Gods good will towards vs, by which he doth worke inuisibly in vs, 3 and not onely quicken, but also strengthen and confirme our faith in him. 4 There bee two Sacra-

ments

ments ordained of Christ our Lord in the Gospell, that is to say, Baptisme and the Supper of the Lord. Those fiue commonly called Sacraments, that is to say, 5 *Confirmation,* 6 *Penance,* 7 *Orders,* 8 *Matrimony, and* 9 *extreme Vnction, are not to be counted for Sacraments of the Gospel, being such as haue growne partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe, or ceremony ordained of God.*

10 *The Sacraments were not ordained of Christ to bee gazed vpon, or to be carried about, but that we should duely vse them.* 11 *And in such onely, as worthily receiue the same, they haue a wholesome effect, or operation: but they that receiue them vnworthily, purchase to themselues damnation, as Saint* Paul *saith.*

The Propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certaine sure witnesses, and effectuall signes of grace, and God his good will toward vs.

3. By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospell.

5. Confirmation
6. Penance
7. Orders
8. Matrimonie
9. Extreme vnction

} is no Sacrament.

10. The Sacraments are not to be abused, but rightly to be vsed of vs all.

11. All which receiue the Sacrament, receiue not therewithall the things ſignified by the Sacraments.

1. Propoſition.

The Sacraments ordained of Chriſt, be badges or tokens of our profeſſion, which be Chriſtians.

The proofe from Gods Word.

THe Sacraments are badges or tokens both of Chriſtians, and of Chriſtianitie.

Of Chriſtians. For by them are viſibly diſcerned, the faithfull, from Pagans: and Chriſtians from the Iewes, Turkes, and all prophane Atheiſts.

Of Chriſtianity. For, as Circumciſion in the old Law, was a token how the corrupt, and carnall affections of the minde ſhould be ſubdued; and that the Lord required not ſo much an outward of the body, as an inward circumciſion of the heart [a], ſo Baptiſme telleth vs, that being once dead vnto ſinne, wee are to liue vnto righteouſnes, that all we that haue beene baptized vnto Ieſus Chriſt, haue bin baptized vnto his death, &c. and muſt walke in newneſſe of life, &c. [b] for we haue put on Chriſt [c], by Baptiſme.

And as the Paſchall Lambe was to the Iewes a token that the flight of ſinne ſhould alwayes bee freſh in memory; and that it ſhould be celebrated, not with the old Leauen, neither in the Leauen of maliciouſnes, but with the vnleauened bread of ſinceritie and truth [d]: ſo the participation of one Loafe, and of one Cup in the Lord his Supper, doth commend vnto our conſideration a ſweete concord; a brotherly vnanimitie; and a conſtant continuance in the true worſhip of God, without fauouring of Idolatry in any reſpect [e].

This doe the godly in any their Churches, and throughout the world both teach, and teſtifie [f].

[a] Deut. 18. 16, 39, 6. Ier. 4. 4. Acts 7. 51. Rom. 12. 28. Phil. 3. 3. Coloſſ. 2. 11.
[b] Rom 6. 3, &c.
[c] Gal. 3. 26.
[d] 1 Cor. 5. 8.
[e] 1 Cor. 10. 7.
[f] Conf. Helv. 1. c. 19. & 2. ar. 20. Aug. ar. 13. Sax. ar. 12.

The aduerſaries vnto this truth.

Vngodly therefore and in a curſed ſtate are they, which equal other things with the Sacraments, to diſcerne Chriſtians from Pagans. So the Iacobites imprint the ſigne of the Croſſe on their armes, foreheads, &c. to be knowne for Chriſtians [a], which contemne the Sacarments as of none account. So doe the Anabaptiſts [b].

There be (ſaith D. *Sarauia*) which hold how the Sacraments were to bee adminiſtred onely at the firſt planting of the Church by the Apoſtles, and Euangeliſts: but doe not appertaine vnto vs in theſe dayes [c]. It was alſo one of *Mathew Hamants* hereſies, that the Sacraments are not neceſſary in the Church of God [d].

Which thinke the Sacraments are but only ciuill, and ceremoniall badges of an outward Church; ſuch generally be all Atheiſts, and hypocrites; particularly, the Meſſalians [e], and Family of Loue, who thinke that for obedience ſake to magiſtrates, the Sacraments are to be receiued [f], but are to none effect to the perfect ones in the Family [g].

[a] Magdeburg. ec. hiſt. Cen. 12. c. 3.
[b] Bulling. con. Anab. l. 2. c. 4. Althamar. concil. Lo. pag. lo. 191.
[c] D. Sarauia. def. tra. de diverſ. mini. gard. c. 14.
[d] Holinſh. chr. ful. 1299.
[e] Theodor. lib. c. 9. c. 11.
[f] Patterne of the pref. Tem.
[g] Ramſeis confeſſ.

2. Propoſition.

The Sacraments be certaine ſure witneſſes, and effectuall ſignes of Grace, and God his good will towards vs.

The proofe from the Word of God.

Infinitely doth God declare his vnſpeakeable, and incomprehenſible good will to man-ward, yet in theſe daies by none outward things more notably, and effectually, than by the Sacraments: For

Of Baptiſme ſaith Chriſt: He that beleeueth, and is baptized, ſhall be ſaued [a]: and *Peter*, Amend your liues, and be baptized euery one, &c. for the remiſſion of ſins [b]: and *Paul*, Huſbands, loue your wiues, euen as Chriſt loued the Church, and

[a] Marke 16. 16.
[b] Acts 2. 38.

gaue himselfe for it, that he might sanctifie it, and cleanse it
[c] Eph.5.25. by the washing of water through the Word, &c [c].

And of the Lords Supper saith our Sauiour Christ, touching
[d] Luk.22.19. the Bread, This is my body, which is giuen [d], and broken for
[e] 1 Cor.11.24. you [e]: & of the Cup, This is my blood of the new Testament,
[f] Mar.26.28. Luke 22.20. that is shed for many for the remission of sinnes [f].

This truth doe the purer Churches of these dayes euery
[g] Conf.Helv. 1.ar.20.22. & 2.c.19.20,21. Bohe.c.11.12. 13.Gal.ar.34. 38.Belg.ar.33. 35.Aug.ar. 9.13.Wittem. ar.10.19. where acknowledge [g].

The Aduersaries vnto this truth.

Contrary hereunto the Papists erroneously doe hold, that
The Sacraments of the new Law doe conferre grace *ex opere operato* [a].

The Sacraments of the old, and new Testament in this doe
[a] Concil.Trid. sess.7.can.8. differ, for that the Sacraments of the old Testament did onely
[b] Concil.Flor. shaddow forth saluation, but the Sacraments of the new did conferre, and worke saluation [b], and doe iustifie (not onely signifie God his good will toward vs) by reason of the worke
[c] Bonauent. I. 4.dist.1.q.5. Gab.Biel. I.4. dist.1.q.3. done, which is the outward Sacraments [c].

3. Proposition.

By the Sacraments God doth quicken, strengthen, and confirme our faith in him.

The proofe from Gods Word.

Be baptized euery one of you in the Name of Iesus Christ
for the remission of your sinnes, and yee shall receiue the gift
[a] Acts 2.38. of the holy Ghost, saith S. *Peter* [a].

Christ gaue himselfe for the Church, that hee might sanctifie it, and cleanse it by the washing of water through the
[b] Eph.5.25,26. Word [b].

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we breake, is it
[c] 1 Cor.10.19. not the communion of the body of Christ? saith Saint *Paul* [c].

The

The ſame is affirmed by the reformed Churches [d].

Howbeit this faith is not neceſſarily tyed vnto the viſible ſignes, and ſacraments. For

Without the ſacraments many haue liued, and dyed, who pleaſed God, and are, no doubt, ſaued, either in reſpect of their owne faith (as we are to thinke of all the godly, both men who were borne, and dyed afore the inſtitution of Circumcion, in the wilderneſſe, and in the time of grace, &c. yet by ſome extremity, could not receiue the ſeale of the couenant) and women, who afore, and vnder the law for many yeeres, were partakers for no ſacrament, and neuer of one ſacrament, or that they be heires of the promiſe.

Some haue faith: for they receiue any of the ſacraments.

So had *Abraham* [e], the Iewes, vnto whom *Peter* preached [f], the Samaritanes [g], the Church [h]; *Cornelius* the Centurion: and haue the godly of diſcretion whereſoeuer not yet baptized.

Some neither afore, nor at the inſtant, nor yet afterward, though daily they receiue the ſacraments, will haue faith; ſuch are like vnto *Iudas* [k], *Ananias* and *Sapphira* [l], *Simon Magus* [m], the old *Iſraelites* [n], and the wicked *Corinthians* [o].

In ſome the ſacraments do effectually worke in proceſſe of time, by the helpe of Gods Word read or preached, which engendreth faith [p], ſuch is the eſtate principally of Infants elected vnto life, and ſaluation, and increaſing in yeers.

[d] Conf. Helu. 1.ar.21.& 2. 10.20,21. ar.6 Bohem.c. 11.12. Gal.ar. 34.Belg.ar.33. 34.Aug.ar. 13.Saxon.ar. 13.Suec.c.17.

[e] Rom. 49. 10.
[f] Acts 2.41.
[g] Acts 8.12.
[h] Acts 8.37.
[i] Acts. 10.42.
[k] Ioh.12.26.
[l] Acts 5.
[m] Acts 8.13.
[n] 1.Cor.10 5.
[o] 1.Cor.11.27.
[q] Rom. 10. 14.

The aduerſaries vnto this truth.

Therefore doe they erre, which teach or hold, that

They neuer goe to heauen which, die without the ſeales of the couenant: ſo thinke the Papiſts of infants which die vnbaptized.

They are damned (though they receiue the ſacraments) that will not receiue them, after the receiued, and appointed manner of the Church of Rome [b].

There is no way of ſaluation but by faith [c], hereby excluding infinite ſoules from the kingdome of heauen, which depart from this world before they doe beleeue.

[a] Iauel Phil. Contract.4.de felicit.Chr.c 3 & Tigner. inſtitut. Theol.c 16.ſect.4 &c. Spec peregr. quæſt.dec 1.c. 3.q.5.
[b] Concil. Trid ſeſſ.7.c.13.
[c] Lear.diſc.

None

[d] Teſt.Rhem. an.Gal.5.27. [c] Lear.diſc.p. 3. [f] Teſt.Rhem. an.mar.p.357. [g] Ibid.an.mar. p.391. [h] Ibid.an.1. Pet.v.21.

None beleeue but ſuch as are baptized, ſay the Papiſts [d], as heare the Word of God preached, ſay the Puritanes [c].

The Sacramenes giue grace *ex opere operato* [f], and bring faith *ex opere operato* [g].

The Sacrament of Baptiſme is cauſe of the ſaluation of Infants [d].

4. Propoſition.

Chriſt hath ordayned but two Sacraments in his Goſpell.

The proofe from Gods Word.

A Sacrament, according to the etymologie of the word (as the Schoolemen doe write) is a ſigne of an holy thing, which being true, then haue there bin, and ſtill are, by ſo many aboue either two, or ſeuen Sacraments, as there be, and haue beene, aboue two or ſeuen things, which are ſignes of ſacred and holy things.

But according to the nature thereof, a ſacrament is a couenant of God his fauour to man-ward, confirmed by ſome outward ſigne, or ſeale inſtituted by himſelfe: which alſo hath bin ſometimes ſpecial either to ſome men, and that extraordinarily by things naturall ſometimes, as the tree of life was to *Adam* [a], and the Rainbow to *Noah* [b]; and ſometimes by things ſupernaturall, as the ſmoaking furnace was to *Abraham* [c], the Fleece of wooll, to Gedeon [d], and the Diall, to *Ezechiah* [e]; or to ſome Nation, as the Sacrifices, Circumciſion, and the Paſchall Lambe was to the Iewes.

[a] Gen.3.3. [b] Gen.9.9,13. [c] Gen.15.17,18 [d] Iudg.6.37. [e] 2.King.20.7, 11. Iſa.38.8.

And ſometimes generall to the whole Church militant, and ordinary, as in the time of the Goſpell. And then a Sacrament is defined to be a ceremony ordained immediately by Chriſt himſelfe, who by ſome earthly, and outward element, doth promiſe euerlaſting fauour, and felicity to ſuch, as with true faith, and repentance, doe receiue the ſame. And ſuch Sacraments in the new Teſtament we finde only to be Baptiſme [f], and

[f] Math.18.19. Mark.16.16. Ioh.3.5. Acts.2.38.

and the Lords Supper [g].

This is the iudgement also of the Churches Protestant.

[g] Luk. 22. 19. Ioh. 6. 53. 1. Cor. 11. 24.

Errors and aduersaries vnto this truth.

In a contrary opinion are diuers, and namely,

The Iewes, and Turkes: for they denie all the Sacraments of the Church, as we doe hold them.

The Eutychites, who say that prayer onely, and not the Sacraments, are to be vsed [a].

[h] Conf. Helv. 1. ar. 20. & 2. c. 19. Basil. ar. 5. sect. 2. Gal. ar. 35. Belg. ar. 33. Saxon. ar. 12. Suev. ar. 16.

[a] Theodoret.

The Schwenkfeldians, who contemne not onely the word preached, but the Sacraments also, as superfluous, depending wholly vpon reuelations.

The Banisterians, who thinke there will be a time, and that in this world, when we shall neede no Sacraments [b].

[b] Vnfold of vntruths.

The Papists, who publish

That wee leaue out no lesse then sixe of the seuen Sacraments [c].

[c] Howlet reas. 7.

How there be seuen Sacraments of the new Testament [d].

[d] Catech. Canis. Vaux.

That hee is accursed that shall say there bee either moe, or fewer then seuen Sacraments: or that any of them is not verily, and properly a sacrament; or that they be not all seuen instituted of Christ himselfe [e].

[e] Test Rhem. an. Iam. 4. 24. Concil. Trid. sess. cap. 1.

That there are seuen Sacraments, whereof two are voluntary, and at the discretion of men to be taken, or not, as Matrimony, and holy Orders; and fiue are necessary, and must be taken; and of these fiue, three, to wit, Baptisme, Confirmation, and Orders, are but once to be taken, because they imprint an indelible Character in the soule of the receiuers: and foure be reiterable, and may often be receiued, as the Sacrament Eucharisticall, Matrimony, Penance, and extreme Vnction, because at their first ministration, they leaue in the soule no indeleble Character [f].

[f] Stella Clericorum.

5. Proposition.

Confirmation is no Sacrament.

Touching Confirmation, the ſentence, and iudgement of the true Church is that rightly vſed, as it was in the primitiue Church, it is no Sacrament, but a part of Chriſtian diſcipline, profitable for the whole Church of God. For the ancient Cõfirmation was nothing elſe then an examination of ſuch as in their infancie had receiued the Sacrament of Baptiſme, and were then, being of good diſcretion, able to yeeld an account of their beliefe, and to teſtifie with their owne mouthes what their Sureties in their names had promiſed at their Baptiſme: which confeſsion being made, and a promiſe of perſeuerance in the Faith by them giuen, the Biſhop by ſound doctrine, gaue aduice, and godly exhortations, confirmed them in that good profeſsion: and laying his hands vpon them, prayed for the increaſe of Gods gifts, and graces in their minds.

The Popiſh confirmation all Churches of God with vs vtterly doe diſlike, as no Sacrament at all, inſtituted by Chriſt [a].

[a] Conf. Saxon. ar. 16. Wittemb. c. 11.

Errors and aduerſaries vnto this truth.

See the Prop. immediately precedent.

Contrariwiſe the ſynagogue of Rome teacheth, that Confirmation is a Sacrament, whereby the grace that was giuen in Baptiſme, is confirmed, and made ſtrong by the ſeuen gifts of the holy Ghoſt.

Of which their Confirmation they giue vs foure things principally to obſerue, *viz.*

1. The ſubſtance, or matter, which is holy *Chriſme confect.* (as they ſay) and made of Oyle oliue, and Balme conſecrated by a Biſhop.

See Caniſ. catech. chap. 4.

2. The forme, and manner of miniſtring the ſame, conſiſting of the words of the Biſhop, which are, I ſigne thee with the ſigne of the Croſſe, and confirme thee with the Chriſme of ſaluation, in the name of the Father, &c. and of the actions both of a Godfather, or Godmother, already confirmed, holding vp the childe to the Biſhop: and of the Biſhop, croſsing him which is to be confirmed on the forehead, with oyle, and next, ſtriking the partie confirmed on the eare.

3. The

3. The minister, who must be a Bishop, and none inferiour Minister [a].

4. The effect, or effects rather. For by Confirmation they say that

Sinnes are pardoned, and remitted.

The grace of Baptisme is made perfect.

Such become men in Christ, who afore were children.

Grace is giuen boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is giuen to the full.

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine doe they deliuer. For

It is an error that confirmation is a Sacrament; because it hath no institution from God, which is necessary to all, & euery sacrament; inasmuch as a sacrament cannot be ordained but by God onely, euen as the Papists themselues doe confesse [b].

To say that popish Confirmation is grounded vpon Gods word, is to speake foule vntruths. For in the Scripture there is mention, neither of the matter, that it must be Chrisme, and that made of oyle oliue, and Balme, and the same consecrated of a Bishop; nor of the forme, that either a Bishop must signe the party to be baptized, with the signe of the Crosse; or that a Godfather, &c. must be thereat; nor of the Minister, that of necessity he must be a Bishop, that is to confirme: nor of the effects, that thereby sinnes are pardoned, and released, and Baptisme consummated, and made perfect.

It is an error to say, there is any other oyntment giuen to the strengthning of the Church Militant, besides the Holy Ghost. 1. *Ier.* 2. 27.

It is an error to maintaine, that any Bishop can giue heauenly graces to any creature.

It is an error to ascribe saluation vnto Chrisme, and not onely vnto Christ.

It sauoureth of Donatisme, to measure the dignitie of the Sacraments by the worthinesse of the Ministers.

It is an error to say, that men cannot be perfect Christians,

[a] Nunquam erit Christianus, nisi in Confirmatione Episcopali fuerit cõfirmatus. De consecra. dist. 5. c. & Ieiuni.

[b] Catech. Triden. tit. de Confir.

without Popish Confirmation.

It is an error, that by Confirmation the holy Ghost is giuen to the full.

6. Proposition.

Penance is no Sacrament.

Touching penance, the Papists doe publish foure things to be noted, whereof none of them is truely grounded vpon the Word of God.

Canis. Catec. cap. 4. Catec. Trid. de pœn.

First, the matter, which they do say is partly the actions of the person penitent, which are sufficient contrition of his heart: perfect confession of all his sinnes, and that in particular, with all the circumstances, as of time, place, &c. and satisfaction by deedes, which maketh an amends for all his offences: and partly the absolution of the Priest.

Secondly, the Forme, which in the Priest is the words of Absolution, which he vttereth ouer the sinner: in the person penitent, it is his kneeling downe at the Priests feete; his making the signe of the Crosse vpon his brest; and his saying, Benedicite, to his ghostly Father. The Priest (say they) beareth the person of God, and is the lawfull Iudge ouer the penitent; and may both absolue from the guilt of sinne, and inflict a punishment according to the offence.

Thirdly, the minister, who ordinarily is the Curate of euery parish; but extraordinarily, and in the time of great necessitie, or by licence, is any Priest. And yet some sinnes are so grieuous, as none may absolue but either the Bishop, or his Penitentiarie, as the crime of Incest, breaking of vowes, Church-robbing, Heresie, adultery: and some againe none remit, or pardon, but the Pope onely, or his Legate, as burning of Churches: violent striking a Priest; counterfeiting of the Popes Bulles, &c.

Fourthly, and last of al, the effect. Hereby, they say, the penitent sinner is purged, absolued, and made as cleane from all sinne, as when he was newly baptized, and besides, enriched with

with ſpirituall gifts, and graces.

The conſideration hereof hath moued, beſides the Church of England, all other Churches reformed, to ſhew their deteſtation of this new Sacrament, as hauing no warrant from Gods Word [a].

[a] Conf. Helv. 1. cap 14. 19. Bohem. c. 4. Auguſt. ar. 3. 11, 12. Saxon. ar. 16. 17. Wittem. ar 13. 15. Suc. 20.

The blaſphemies are outragious, and the errors many, and monſtrous, compriſed in this doctrine of Popiſh penance. For neither can the matter of this their Sacrament, nor the forme, nor the miniſter, nor the effect be drawne from the Word of God.

They ſay penance is a ſacrament, and yet can they ſhew no element it hath to make it a ſacrament.

Their Contrition is againſt the truth: For no man is, or can be ſufficiently contrite for his ſinnes.

To confeſſe all ſinnes, and that one after another, with all circumſtances, vnto a Prieſt, as it is impoſſible: ſo it is neuer enioyned by God, nor hath euer beene practized by any of Gods Saints.

That any man in any meaſure can ſatisfie for his ſinnes, it is blaſphemy to ſay, and againſt the merits of Chriſt. And yet doe the Papiſts teach it, as alſo that one man may ſatisfie for another.

Teſt. Rhem. in Coloſ. 1. 26.

An vntruth is it, that any Prieſt, Biſhop, or Pope, hath power at his will to forgiue ſinnes; or can enioyne any puniſhment that can make an amends vnto God for the leaſt offence.

* Vaux catec. c. 4. Catech. Triden. de pœnit Teſt. Rhem. annot. Math. 12. 31.

If penance purge men, and make them cleane from all ſin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatiſts, and Pelagians.

Hils quatron. 13. reaſ. p. 65.

The doctrine of the Papiſts, that ſuch perſons as willingly depart out of this world without their Shrift, are damned, is damnable doctrine, and to be eſchewed: and yet it is diſperſed euery where in their bookes *.

Pel. de Seto. meth. confeſſ. par. 4. p. 156. a.

7. Propoſition.

Orders is no Sacrament.

The Churches of England, and of other places reformed, do acknowledge an order of making miniſters in the Church of God, where all things are to be done by order. But that Order is a Sacrament, none but diſordered Papiſts will ſay: and yet they obſerue none order in ſpeaking of the ſame. For among them

Caniſ. Catec.

Some doe make ſeuen orders: whereof ſome they call inferior, and ſome ſuperior: the inferior be the orders firſt of Porters, whoſe office is to keepe the doore: to expel the wicked, and to let in the faithfull: next, Exorciſts, or Coniurers, which haue power to expell the deuils: thirdly, Lectors, or Readers, who are to reade Leſſons, and bookes in the Church: and fourthly, Acolytes, or Candlebearers, whoſe office is to beare Cruets to the altar, with wine and water; and to carry about Candles and Tapers.

The ſuperior is the order of Subdeacons, Deacons, and of Prieſts. The ſubdeacons are to reade the Epiſtle at ſeruice time, to prepare neceſſaries for miniſtration; and to aſſiſt the Prieſt in miniſtration. The Deacons duty is to reade the Goſpell, and alſo to aſſiſt the Prieſt in miniſtration. The Prieſt his part, and office is, to miniſter ſacraments, that is to ſay, Baptiſme, Penance, the euchariſt, and to ſacrifice for the quicke and the dead, Annoiling of the ſicke, and Matrimony.

Others, numbring the ſeuen ſacraments, doe quite ouerpaſſe in ſilence the ſacrament of Order, and in place thereof mention the ſacrament of Prieſthood, as Vaux; of Biſhopdome, as Hugo the Cardinall, or Archbiſhopdome, as W. *Paris.*

[d] Lib. 4. di ſt. 24. cap. 1.
[e] Teſt. Rhem. annot. marg. p 572.
[f] Ibid. annot. Luke 22. 19.

Theſe ſeuen Orders, ſay ſome Papiſts, as *Lombard* [d], are ſeuen ſacraments: which added to the other ſixe, make 13. ſacraments: and are from Chriſt, and his Apoſtles time [e], yea were inſtituted euen by Chriſt himſelfe [f].

VVhich their aſſertions are beſides the VVord of God. For in the holy Scripture,

Where can it be ſeene that either orders, as ſome can make one,

one, or ſeuen Sacraments; or Prieſthood, as others thinke, is a Sacrament? what element hath it? what forme? what promiſe? what inſtitution from Chriſt?

Where can any of thoſe hideous titles of *Porter*, Exorciſt, &c. be found aſcribed to any miniſter of the new Teſtament? or the manner of their creation, or offices eſtabliſhed?

Some Papiſts themſelues doe write, that all inferiour orders are not grounded vpon Scripture, but ſome of them come by tradition [g]. And *Peter Lombard* ſaith plainely, that fiue of the ſeuen orders, neither can be read in the word of God; nor yet were heard of in the primitiue Church [h].

[g] Maioran. clyp. milit. eccleſ. lib. 1. cap. 9.

[h] Lomb. lib. 4 diſt. 24.

Where is it appointed to the miniſters of the new Teſtament onely to miniſter ſacraments? or to miniſter moe then two, *viz.* Baptiſme and the Lords Supper?

By what one place of Scripture haue Prieſts authority to offer ſacrifice, and that for the quicke, and the dead alſo?

VVhere without extreme blaſphemy can they ſhew that our S. Chriſt was a Porter, an exorciſt, an Acolyte, &c. and not alwaies in his Church, a King, a Prophet, and a Prieſt?

8. Propoſition.

Matrimony is a no Sacrament.

Matrimony is a ſtate of life, holy, and honourable among al men [a]. Howbeit, to ſay that the ſame is a ſacrament inſtituted, and that by Chriſt, as the Papiſts doe [b], we cannot bee enduced, and that for diuers reaſons.

[a] Heb. 13. 4.

[b] Conc. Trid. Seſ. 7. cap. 1. Teſt. Rhem. annot. epheſ. 5. 32. Catech. Vaux. Caniſ.

For marriage, or the wedded ſtate, was neuer commanded by God to be taken for a ſacrament.

Againe, it hath neither outward element; nor preſcribed forme; nor promiſe of ſaluation, as a ſacrament ſhould, and Baptiſme, and the Lords Supper haue.

Beſides, matrimony may be entred into, or not, at our diſcretion. But it is not at our choice to be partakers, or not to participate of the ſacraments, if we may come by them.

More-

Moreouer Matrimony was ordained euen by God himselfe in the time of mans innocency [c], but the sacraments of the new Testament were instituted by Christ.

Finally, it was no sacrament to the Fathers afore and in the time of the law; and therefore is no sacrament to vs.

Hereunto subscribe the Churches of God elsewhere [d]; all of vs opposing our selues against the manifold aduersaries of this truth: whereof

Some haue too highly conceiued of the wedded state; such are the Papists, when they will haue it to be a sacrament, as hath bin said; and such were the Vigilantian Bishops, who would take no men into the Clergie, except they would bee married first [e].

Others againe too basely, and badly thinke of Matrimony, defending (some of them,) how it is not meete that any man or woman should marry at all; such were the Gnosticks [f], the Marcionites [g], the Tatians [h], the Montanists [i], the Manichies [k], the Hieracites [l], and the Apostolikes [m].

That any man, or woman should twice marry, the husband or wife being dead; of this minde were the Catharans [n], Origen [o], and Tertullian [p].

That some kinde of persons should neuer marry, as namely those which haue taken holy Orders [q], or be of spirituall kindred [r]: these errors the Papists doe hold.

Lastly, that any persons not should be married but by popish priests; thinking all those men and women not lawfully married, which are coupled together by protestant ministers: and therefore haue new married such persons. So did the Papists both in the Low countries [s], and in *France* [t],

[c] Gen.24. Math.19.4. 5,6.
[d] Conf.Helv. 1.ar.20.37.& 2.c.19.29. Basil.ar.5. Bohem.c.9. Gal ar.24.35. Belg.ar.33. August. ar.25. 6.Saxon.ar. 12.18.Wittemb.c.21.26. Suec.c.12.15.
[e] D.Heron. aduers.Virgil.
[f] c.1.Epiphan.
[g] Tertul.contra Mar.lib.4.
[h] Epiphan.
[i] Euseb.
[k] D.August.de hæres.
[l] Ibid.August.
[m] Epiphan.
[n] D.August.de hæres.
[o] D.Origen. in hom. 19.
[p] Tertul.lib. de monog.
[q] Test.Rhem. annot. 1.Tim.3.2.& See more afterward,ar. 32.1.Pet. Lombard.lib. 4.dist.42.

3. Proposition.

Extreme vnction is no Sacrament.

By spirituall kindred which is betweene the party that is baptized, or confirmed, and his Godfathers, and Godmothers, and also betweene the Godfather, or Godmother, and the parents of the child baptized, or confirmed (matrimony may not be either contracted, or continued) Canis.catech.c.4. [s]. Supplic.of the Pr.of Orange vnto King Philip [t]. Caluin. epist.fol.266. and Chron.of France.

The

The Papiſts do take Anoiling of the ſicke (which they call extreme Vnction) for a Sacrament, whereof (as they write) The matter is oyle hallowed by a Biſhop; wherewith the ſicke perſon is anoyled vpon the Eyes, Eares, Mouth, Noſe, Hands, and feet.

The forme is the words, which the Prieſt ſpeaketh, when he doth anoint the ſicke perſon in the foreſaid places, ſaying: By this Oyle God forgiue thee thy ſinnes, which thou haſt committed by thine Eyes, Noſe, Eares, and Mouth, by thine hands and by thy Feet: all the Angels, Archangels, Patriarches, Prophets, Apoſtles, Euangeliſts, Martyrs, Confeſſours, Virgins, Widdowes, Infants, heale thee.

The Miniſter thereof vſually is a Prieſt; but may be any other Chriſtian.

The effect of anoyling is to purge, and put away veniall ſinnes, committed by miſ-ſpending of our ſenſes; as alſo ſinnes forgotten.

In this Antichriſtian doctrine many errors be: contained For,

In reſpect of the matter, the Papiſts make of greaſie matter, a ſpirituall oyntment; wheras there is none oyntment ſpirituall but the holy Ghoſt.

In reſpect of the forme, the onely propitiator, and mediatour betweene God and man, Chriſt Ieſus is blaſphemed; and the merit, and power of his death, aſcribed vnto greaſie oyle. Beſides, Chriſt is not acknowledged for the onely Sauiour of mankinde, and Phyſician of our ſoules; but other Phyſicians be called vponbeſides him.

In reſpect of the miniſter, they hold how any man hath power to forgiue ſinnes: which belongeth vnto God alone: alſo, that other men, yea women (and not the miniſters of the Word onely) may be the Miniſters of the Sacraments.

In reſpect of the effect, they teach vs (which is vtterly vntrue) that neither all ſinnes be mortall; nor that Chriſt hath cleanſed ſuch as be his, from all their ſinnes, by his precious blood.

10. Propoſition.

The Sacraments are not to be abuſed, but rightly to bee vſed of vs all.

The proofe from Gods Word.

In the Word of God the right vſe of the Sacraments, and the ends of their inſtitution are euidently ſet downe. For

Concerning Baptiſme, Chriſt ſaith, Teach all nations, baptizing them, &c[a]. Hee that ſhall beleeue, and bee baptized, ſhall be ſaued[b].

Touching the Lords Supper, ſaith our Sauiour, of the Bread, Take eate, &c. and of the Cup, Drinke ye all of it[c]: and S. *Paul*, The cup of bleſsing, which we bleſſe, is it not the communion of the blood of Chriſt? The bread which wee breake, is it not the communion of the body of Chriſt[d]?

This truth doe the Churches reformed by their Confeſsions ſubſcribe vnto[e].

[a] Math.28.29.
[b] Mat.19.16.
[c] Math.26.26,27.
[d] 1.Cor.10.16.
[e] Conf.Helv.1.ar.22.&2.c.20 & 2.c.20,21.Bohem.c.11.13.Gal.ar.35.38.Belg.ar.34.35.Aug.ar.2.9.Sax.ar.13.15.Wittemb.c.10.19.Suev.c.13.18.

The errors and aduerſaries vnto this truth.

Then greatly doe they ſinne, who either doe not vſe the Sacraments at all, as doe the Scwenſeldians[a], or miniſter them but vnto whom they liſt: ſo is Baptiſme of the Seruetians[b], and Anabaptiſts[c], miniſtred onely vnto elder perſons, and denied vnto Infants, and ſo is the ſame Sacrament, of the Marcionites, miniſtred vnto ſingle perſons, but denied vnto married folkes[d]: or doe abuſe them.

So abuſed is baptiſme by them who baptize things without reaſon, yea ſometimes without life, or ſenſe: ſo haue the Papiſts baptized both Bels, and Babels, as the great Bel of S. *Iohn* de Lateran at Rome, by Pope *Iohn* the 14. who named it *Iohn* after his owne name[e], and the great Bell of Chriſt Church in Oxford, which D. *Treſham* the Vicechancellor, named *Mary*[f]; Babels, as the Duke of Aluas chiefe Standard where he vſed

[a] See in this art.prop.1.
[b] Calum.epi.pl.118.
[c] Sleidan.commen.li.9.
[d] Tert.contra Marcion.lib.1.&4.
[e] Cypr.Valera of the Pope &c.p.55.
[f] D.Humfre.in vita Iuelli.p.81.

in

in the Lowe countries, was baptized by *Pius Quintus*. Ann. 1568. and called *Margaret* by the ſaid Pope [g], and ſo the Cataphrygians baptized the dead bodies of men [h].

Againe Baptiſme was abuſed by the Marcionites, when they baptized the liuing for the dead [i], alſo by the Nouatians [k], and Papiſts [l], when they rebaptized infants afore baptized, as they termed them, by Heretikes.

And ſo abuſed was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whoſe manner was to thruſt the Sacrament into the mouthes of dead men [m], and is by the Papiſts, whoſe guiſe is to vſe it magically, as a ſalue againſt bodily ſickneſſe, and aduerſitie: alſo to carry the ſame about pompouſly, and ſuperſtitiouſly in the open ſtreets, to be adored of the beholders.

[g] D. Moriſon. de depraua. Rel. Orig. pag. 24.
[h] Philaſtrius.
[i] Tert. contra Mar. lib. 4.
[k] D. Cypr. ad Iulian.
[l] Sue. ar. 23. prop. 3.
[m] Conc. Carthag. 3. can. 6.
[n] Art. of the peace between Spaine and Eng. ar. 1. 1604. ar. 2. concer. a moder. See more in the Art of Bap. the L. Supper, alſo ar. 28. prop. 5.

11. Propoſition.

All which receiue the Sacraments, receiue not therewithall the things ſignified by the Sacraments.

The proofe from Gods Word.

We reade in the holy Scriptures; that

Some perſons do receiue the ſacraments, and the things ſignified by the Sacraments, which are the remiſſion of ſins, and other ſpirituall graces from God: and ſo receiued was the ſacrament of Baptiſme, of *Cornelius* [a], and the Lords Supper, of the good diſciples [a], and the godly Corinthians [c].

Some againe receiue the Sacraments, but not the things by them ſignified; ſo receiued was Baptiſme of *Simon Magus* [d], and the Lords Supper of *Iudas* [e], and ſo receiue the Atheiſts, Libertines, and impenitent perſons [f].

And ſome receiue not the Sacraments at all, and yet are partakers of the things by the Sacraments ſignified: ſuch a communicant was the Thiefe vpon the Croſſe [g].

[a] Acts 10. 47.
[b] Mar. 18. 26, &c.
[c] Ioh. 13. 22.
[d] Acts 8. 13.
[e] Ioh 13. 26.
[f] 1 Cor. 11. 17, &c.
[g] Luke 23. 43, 44.

This maketh vs to conceiue well both of thoſe men, and women, which would, and yet cannot communicate in the publike, and Chriſtian aſſemblies; and of the children of Chriſtian parents, which depart this world vnbaptized.

Furthermore, it is apparent, how

Saluation is promiſed to ſuch as are baptized, yet not ſimply in reſpect of their baptiſme, but if they doe beleeue [h].

Againe, S. *Paul* ſaith, whoſoeuer ſhall eate the bread, or drinke the Cup of the Lord

Vnworthily, ſhall bee guilty of the body, and blood of Chriſt [i].

And this the purer Churches euery where doe acknowledge [k].

[h] Mar.16.16.
[i] 1 Cor.11.27.
[k] Conf. Helv. 1.ar.20.and 2.cap.19.21. Baſil.ar.3.6. Bohem.c.11. 13.Gal.ar. 24. 36,37. Belg. ar.33.35. Auguſt. ar.3. 13.Saxon.ar. 13,24.Wittemb.c.10. Suet.c.17.

The aduerſaries vnto this truth.

The Papiſts therefore be in a wrong opinion, which deliuer that

The Sacraments are not onely Seales, but alſo cauſes of grace [a], and

The Sacraments doe giue grace, euen becauſe they be deliuered and receiued, *ex opere operato* [b].

[a] Teſt. Rhem. annot.1.Pet. 3.21.
[b] Ibid.annot. marg.p.357.

25. Article.

Of the vnworthineſſe of the Miniſters, which hinder not the effect of the Sacraments.

Although in the viſible Church the euill bee euer mingled with the good, and ſometime the euill haue chiefe authority in the miniſtration of the Word, and Sacraments: yet foraſmuch as they doe not the ſame in their owne name but in Chriſts, and doe miniſter by his commiſſion, and authority, wee may vſe their miniſterie, both in hearing the Word

word of God, & in the receiuing the ſacraments. Neither is the effect of Chriſts ordinance taken away by their wickednes, nor the grace of Gods gifts diminiſhed from ſuch as by faith and rightly, doe receiue the Sacraments miniſtred vnto them, which are effectuall, becauſe of Chriſts inſtitution, and promiſe, although they be miniſtred by euill men.

Nenertheleſſe it appertaineth to the diſcipline of the Church, that enquiry be made of euill miniſters: and that they be accuſed by thoſe that haue knowledge of their offences, and finally, being found guilty, by iuſt iudgement be depoſed.

The Propoſitions.

1. The effect of the VVord, and Sacraments, is not hindred by the badneſſe of miniſters.

2. Euill miniſters are to be ſearched out, conuicted, and depoſed, but orderly, and by the diſcipline of the Church.

1. Propoſition.

The effect of the Word, and Sacraments, is not hindered by the badneſſe of miniſters.

The proofe from Gods Word.

OF the miniſters eccleſiaſticall the Church is to conceiue neither to ſiniſterly, as though their vnworthines could make the VVord and Sacraments the leſſe effectuall to ſuch as worthily doe heare, and receiue them: nor on the other ſide too highly, as if the dignity of their calling were cauſe good enough, that what they doe, or ſay *ex opere operato*, take happy effects.

Theſe things from the Scriptures are manifeſt, which teach vs, that wicked miniſters, euen the Scribes and Phariſes ſit-

ting in *Moſes* chaire [a], and preaching Chriſt, though through enuy, ſtrife, and contention [b], are to be heard; and many adminiſter the Sacraments; as did the ordinary Prieſts among the Iewes, whereof very many, both afore, and after that our Sauiour came into the world, were moſt wicked men: and the beſt are but the Miniſters of God [c], and Gods labourers [d].

Alſo the purer Churches beare witneſſe hereunto [e].

Neither is he (whoſoeuer) that planteth any thing, neither hee that watereth, but God that giueth the encreaſe, ſaith S. *Paul* [f]. And a ſigne of a good ſpirit is it, to regard not ſo much who ſpeaketh, or miniſtreth, as what is vttered, and offered from God.

[a] Mat. 23. 1.
[b] Phil. 1. 15.
[c] 1 Cor. 4. 1.
[d] 1 Cor. 3. 9.
[e] Conf. Helv. 1. ar. 15. 20. 22. Helv. 2. 1. 18. 21. Bohe. c. 11. 12. Gal. ar. 3. 35. Auguſt. ar. 8. Sax ar. 11. 13. Wittem. ar. 31 Suev. ar. 13.
[f] 1 Cor. 3. 7.

Errors and aduerſaries vnto this truth.

The due conſideration of the promiſes will both ſettle vs the more firmely in the truth; and make vs the more carefully to abhorre all aduerſaries thereof, as in old time were the Donatiſts, and the Petilians, who taught that the Sacraments are holy, when they be adminiſtred by holy men, but not elſe [a]: alſo the Apoſtolikes, or Henricians, who had a fancy that he was no Biſhop, which was a wicked man [b].

Among the Fathers, alſo *Cyprian*, and *Origen* were not found in this point. For *Cyprian* publiſhed, that no miniſter could rightly baptize, who was not himſelfe endued with the holy Ghoſt [c], he further deliuered, that whoſoeuer doe communicate with a wicked miniſter, doe ſinne [d].

Origen held, that in vaine did any miniſter either binde, or loſe, who was himſelfe bound with the chaines of ſinne, and wickedneſſe [e].

Such aduerſaries in our time be the Anabaptiſts, the Family of Loue, the diſciplinarians (vſually tearmed Puritans;) the Sabbatarians; the Browniſts; and Papiſts. For

The Anabaptiſts will not haue the people to vſe the miniſtery of euill miniſters; and thinke the ſeruice of wicked Miniſters vnprofitable, and not effectuall: affirming that no man, who is himſelfe faulty, can preach the truth to others.

[a] D. Aug. in Pſa. 100. & 32. Idem contra Petil. l. 1. c. 4.
[b] Magdeburg. eccleſ. hoſt. Cant. 12. cap. 5. fol. 844.
[c] D. Cyprian, epiſt. lib. 1. lib. ad Mag. ep. 6.
[d] Ibid. ep. 4.
[e] D. Orig. in Math. tract. 1.
[f] Wilk. againſt the Fa. ar. 14. p. 66.

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The Family of Loue doe ſay, that no man can miniſter the vpright ſeruice, or ceremonies of Chriſt, but the regenerate [g], alſo that wicked men cannot teach the truth [h].

The diſciplinarian Puritanes doe bring all miniſters which cannot preach, and their ſeruices into deteſtation. For their doctrine is, that

Where there is no Preacher, there ought to be no miniſter of the Sacraments [i].

None muſt miniſter the Sacraments which doe not preach [k].

The ſacrament is not a ſacrament if it be not ioyned to the Word of God preached [l].

It is a ſacriledge to ſeparate the miniſtration of the word preached from the ſacraments [m].

Of theſe mens opinions be the Sabbatrians among vs. For their doctrin is to the common people, that vnleſſe they leaue their vnpreaching miniſters euery Sabbath day, and goe to ſome place where the Word is preached they doe prophane the Sabbath, and ſubiect themſelues vnto the curſe of God [n].

So the Browniſts; No man is to communicate (ſay they) where there is a blind, or dumbe miniſtery [o].

The Papiſts doe croſſe this truth, but after another ſort: For

Pope *Hildebrand* decreed and commanded; that no man ſhould heare Maſſe from the mouth of a Prieſt which hath a wife.

The Rhemiſts doe publiſh how,

The ſermons of heretikes (and ſo tearme they all Proteſtant miniſters) muſt not be heard, though they preach the truth. Their prayers and ſacraments are not acceptable to God, but are the howling of wolues.

[g] H. N. cuang. c. 23. 6. 2.
[h] Fam. 1. epiſt. to M. Rogers.
[i] Lear. diſc. p. 62
[k] T C. 1. cap. p 104.
[l] Ber. de Loque reas. of the Church c. 10.
[m] Lear. diſc. p. 60.
[n] D. B. doc. of. the Sab. 2. booke. p. 173.
[o] R H. on. Pſal. 122.
[p] B. Iewel. on Ag. 1. ſer.
[q] Teſt. Rhem. annot. tit. 3. 10
[r] Ibid. an. Mar. 3. 15.

2. Propoſition.

Enill miniſters are to be ſearched out, conuicted, and diſpoſed; but orderly, and by the diſcipline of the Church.

The

The wicked, and euill miniſters muſt not alwaies be endured in the Church of God. For they are the euill and vnprofitable ſeruants[a], the eyes, which doe offend[b], the vnſauory ſalt[c], which are carefully to be ſeene vnto; and if admonitions will not ſerue, depoſed: yet orderly, and by the diſcipline of the Church. For that God which appointed a gouernment for the ciuill ſtate, hath alſo giuen authority vnto his Church to puniſh offenders, according to the quality of their tranſgreſſions. And ſo may we reade in the Word of God.

[a] Math.25.26.
[b] Math.18.9.
[c] Math.5.13.
[d] Math.18.17.
[e] 1.Cor.5.4,5.
[f] Helv.2.c.18. Bohe.c.9. Sax. ar.11. Suev. ar.35.

Let the Church ſay our Sauiour[d].

Let ſuch a one by the power of our Lord Ieſus Chriſt, be deliuered vnto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of our Lord Ieſus, ſaith Saint *Paul*[e].

So the neighbour Churches[f].

Aduerſaries vnto this truth.

Then deceiued, and out of the way, are the Browniſts, and Barrowiſts, which are of minde, that

Priuate perſons in themſelues haue authority to depoſe vnmeete miniſters; and to puniſh malefactors[a].

Euery particular member of a Church in himſelfe hath power to examine the manner of adminiſtring the Sacraments, &c. to call men vnto repentance, &c[d]. to reprooue the faults of the Church; and to forſake that Church, which will not reforme her faults vpon any priuate admonition[c].

For want of the due execution of diſcipline againſt perſons offending, and malefactors, both women may leaue their huſbands (as ſome haue done,) and huſbands their wiues, and goe where it is in force. See more in Art.33.Prop.1.

[a] R.H. in Pſa.122.p.117
[b] Bar.diſco. p.96.
[c] Giff.repl. vn to Bar. and Gr. in the end
[d] Browne tract. of the life, and mean Bred. detect. p.122.

27. Article,

27. Article.

Of Baptiſme.

1 *Baptiſme is not only a ſigne of profeſſion, and marke of difference, whereby Chriſtian men are diſcerned from other that be not Chriſtned, but 2 it is alſo a ſigne of regeneration, or new birth, whereby as by an inſtrument, they that receiue Baptiſm rightly, are grafted into the Church, the promiſes of the forgiuenes of ſinne, and of our adoption to the Sonnes of God, by the holy Ghoſt, are viſibly ſigned, and ſealed: Faith is confirmed, and grace encreaſed by vertue of prayer vnto God,*

3 *The Baptiſme of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.*

The Propoſitions.

1. Baptiſme is a ſigne of Profeſſion, and marke of difference whereby Chriſtians are diſcerned from other men, that be no Chriſtians.

2. Baptiſme is a ſigne or ſeale of the regeneration, or new birth of Chriſtians.

3. Infants, and young children, by the Word of God, are to be baptized.

1. Propoſition.

Baptiſme is a ſigne of Profeſſion, and marke of difference, whereby Chriſtians are diſcerned from other men, that be no Chriſtians.

The proofe from Gods Word.

HOw the Sacraments are tokens: and therefore that Baptiſme is a ſigne of the true Church; which be Chriſtians, it is apparant from Gods Word in the fift propoſition of the nineteenth article afore going; and the ſame doe the Churches of God acknowledge [a].

[a] Conf. Helv. 1.ar. 20. & 2. c.19.20. Baſil. ar.5.ſec.2. Gal. ar. 35. Belg.ar.24. Auguſt.ar.13. Saxon. ar. 12.

Errors and aduerſaries vnto this truth.

This declareth vs to be ſound Chriſtians, and

Not Nazarens, who were with the Iewes circumciſed, and baptized with Chriſtians, and ſo (as *Hierome* writeth of them) were neither Iewes, nor Chriſtians [a].

[a] D.Heron. in epiſt. ad Aug. de hæreſ.

Not Manicheans, which baptize not any [b].

[b] D.Auguſt.

Not falſe chriſtians [c], or Marcionites [d], which did baptize the liuing for the dead. Which Marcionites alſo denied Baptiſme vnto all married perſons, and baptized none but perſons ſingle, virgins, widdowes, and women diuorced from their husbands [e].

[c] 1.Cor.15. [d] Tertul. contra Mar. lib.4. [e] Tertul.Ibid.

Not Origeniſts, who maintaine a Baptiſme by fire; as alſo that after the reſurrection of our bodies, we ſhall haue neede of Baptiſme [f].

[f] Origen.in Luk.hom.14.

Not of *Matthew Hamants* opinion, (that Norfolke Heretike) which ſtood in it to the death, that baptiſme is not neceſſary in the Church [g].

[g] Holinſh.chr. fol.1299.

Not Anabaptiſts, which number Baptiſme among things indifferent, and ſo to be vſed, or refuſed, at our diſcretion [h].

[h] Bullin. contra Anabap. lib.2.cap.1.

Not Familiſts, which ſay there is no true Baptiſme, but onely among themſelues [i].

[i] H.N.1.exhor cap.7. [k] T.Aquinas. 1.21.de ingre. relig.p.119.

Not Papiſts, who both baptize Bels, and Babels, as afore hath bin ſhewed, art.25. prop. 10. and alſo make the vowe, and profeſſion of the Monachall, or life of a Monck, as good a token of Chriſtians, as Baptiſme [k].

2. Propoſition.

Baptiſme is a ſigne or ſeale of the regeneration, or new birth of Chriſtians.

The proofe from Gods Word.

Baptiſme, of *S. Paul* is called the waſhing of the new Birth [a], of others, the Sacrament of the new Birth, to ſignifie how they which rightly (as all doe not) receiue the ſame [b], are ingrafted into the body of Chriſt [c], as by a ſeale be aſſured from God, that their ſinnes be pardoned, and forgiuen [d], and themſelues adopted for the children of God [e], confirmed in the faith [f], and doe increaſe in grace, by vertue of prayer vnto God [g].

And this is the conſtant doctrine of all Churches proteſtant and reformed [h].

[a] Tit. 3. 5.
[b] See afore. ar. 25. p. 11.
[c] 1. Cor. 12. 13.
[d] Act. 2. 38.
[e] Tit. 3. 5.
[f] Mar. 19. 16.
[g] Act. 2. 14, 42.
[h] Conf. Helv. ar. 21. & 2. c. 20. Bohem. c. 12. Gal. ar. 35. Belg. ar. 34. Auguſt. ar. 9. Saxon. ar. 13. Wittemb. cap. 10. Suev. c. 19.

The Errors and aduerſaries vnto this truth.

But no part of the true Church thinketh as many old heretikes, *viz.* that

The baptized of the orthodox all miniſters, are to be rebaptized, as ſaid the Nouatians [a].

Originall ſin is not pardoned in infants, as ſaid the Pelagians, becauſe they haue no ſuch ſinne in them at all [b].

Onely ſinnes paſt, and not ſinnes future, or nor yet committed, are by Baptiſme cleanſed, as the Meſſalians held [c].

Being once baptized, we can no more be tempted, as thought the Iouinians; which was the error alſo of the Pelagians [d].

The Baptiſme of water is now ceaſed: and the Baptiſme of voluntary blood by whipping is come in place thereof, without which none can bee ſaued, as the Flagelliferans publiſhed [e].

We alſo condemne the opinion

Of the Ruſſeis, that there is ſuch a neceſsity of Baptiſme, as

[a] Cyp. ad Iob.
[b] D. Auguſt. de pec. mer. lib c. 20.
[c] Theod. dimider. cap. de Bapt.
[d] Mag. ec hiſt. Cen. 4. c. 5. fol. 381.
[e] Gerſon. tra. contra Flagel.

that all that die without the ſame, are damned [f].

[f] Ruſſie commonweale, cap.24.pag. 98.b.

Alſo of the Baniſterians, which ſay that the water at Baptiſme is not holy in reſpect that it is applied to an holy vſe; and that the ordinary, and common waſhings among the Turks, and Iewes, is the ſame to them that Baptiſme is to vs [g].

[g] Banniſt.errors printed by T. Man.

Likewiſe of the Family of Loue, which conceiue baſely of this Sacrament, calling it in deriſion, Elementish water; and of no better validity, or vertue then common water [h],

[h] *H.N.* euang. c.16.ſect.5.6.

Alſo the Anabaptiſts, who aſcribe no more vnto Baptiſme, then vnto any other thing, ciuilly diſcerning one man from another; and ſay that the Sacraments of the new Teſtament are no inſtruments to raiſe, or confirme faith [i].

[i] Althemar. concil.Io pug. nan.Lo.131.

And laſtly of the Papiſts, who maintaine that Baptiſme ſerueth to the putting away of originall ſinne onely [k].

[k] D.Tho de ſac.Altari.

Baptiſme bringeth grace, euen *ex opere operato* [l].

[l] Teſt.Rhem. an.Gal.3.27.

3. Propoſition.

Infants, and young children, by the Word of God, are to bee baptized.

The proofe from Gods Word.

Although by expreſſe tearmes wee be not commanded to baptize young children: yet we beleeue they are to bee baptized, and that for theſe, among other reaſons:

1. The grace of God is vniuerſall, and pertaineth vnto all: Therefore the ſigne, or Seale of grace is vniuerſall, and belongeth vnto all, ſo well young as old.

2. Baptiſme is vnto vs, as Circumciſion vs vnto the Iewes. But the Infants of the Iewes were circumciſed. Therefore the children of Chriſtians are to be baptized.

3. Children belong vnto the kingdome of heauen [a], and are in the couenant: therefore the ſigne of the couenant is not to be denied them.

[a] Math.13.14.

4. Chriſt gaue in commandement that all ſhould be baptized,

zed [b], therefore young children are not to be exempted.

5. Christ hath shed his blood aswell for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessary that they should bee partakers of the Sacrament ther of.

All Christian Churches allow of the Baptisme of Infants [c].

[b] Mat.28.19.
[c] Conf.Helv. 1.ar.21.and 2.cap.20 ar.35. Belg.ar.34. Aug.ar.13. Saxon.ar.13. Wittem.c.10. Svc.c.17.

The aduersaries vnto this truth.

The premises declare, that

They slander vs which say, that all Protestants deny the Baptisme of children to be necessary, and this is Runnagate Hils report [a].

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For

Some vtterly deny that Infants, or young children are to be baptized: so did the Pelagians [q], the Heracleans; and the Henricians [e]; and so doe the Anabaptists, whereof said some, how baptisme is the inuention of Pope *Nicholas*, and therefore naught [p], others that baptisme is of the diuell. So thought *Melchior Hoffeman* [e], so also do the Swermerians (a sect among the said Anabaptists) [f], the Seruetians [g], and the Family of Loue, which doth hold that none should be baptized vntill he be thirty yeeres old.

Others refuse to baptize not all, but some Infants. So denied is Baptisme by the Barrowists vnto the seede of whores, and witches [i], by the Brownists, vnto the children of open sinners [k], by the Disciplinarians vnto their children which subiect not themselues (as Dud. *Fenner* saith) vnto the discipline of the Church, or obey not the Presbyteriall decrees [l].

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized eyther by the now ministers of the Church of England, as the Brownists doe thinke [m], or by Protestant ministers, as the Papists are of

[a] Hils quart. reas. 14.
[q] D. Aug. de Ver. Apo. sc. de Bap. par.
[e] Mag. eccles. hist. cent. 12. c. 5.
[p] Bullin. contra Anabap. lib. 1.
[e] Ib. l. 2. c. 13.
[f] Althemar. Io. pug. co. 131
[g] Epi. minist. Bern. in Cal. epist. fol. 118.
[h] Display H. 7. a.
[i] Bar. disc. p. 9.
[k] Giffords reply.
[l] Sacramentorum autem primum pro natura sua administrari debet vel infantibus, vel adultis. Infantibus autem ils qui sunt liberi eorum qui sunt intra. Intra autem qui ecclesiæ [illegible], sc. subii, ciuat. D. Fenner. 5. Theol. cap. vlt. [m] R. A confut. of Brow. p 113.

minde, witneſſe their rebaptizing of infants in *France*, and in *Netherland* [n], or by vnpreaching miniſters, as the diſciplinarian Puritanes doe hold [o].

And others are of opinion that none are to bee baptized which beleeue not firſt.

Hence the Anabaptiſts, Infants beleeue not, therfore be not to be baptized. Hence the Lutherans: Infants doe beleeue [k]: Therefore to be baptized.

[n] See ofore ar. 25. p. 8.

[o] See ar. 26. pr. 1. Declarent vbinam legerint, tam neceſſario eſſe copulandam cœleſtis verbi prædicationem cum adminiſtratione Sacramenti, vt niſi concio habeatur, renaſcentium lauacro infans aſpergi non poſſit? Querim. ec. p. 80. Heſhus, de 600. ar. Pontif. lo. 16.

28. Article.

Of the Supper of the Lord.

The Supper of the Lord, is not onely a ſigne of the loue that Chriſtians ought to haue among themſelues one to another, but rather it is a Sacrament of our redemption by Chriſts death: Inſomuch that to ſuch as worthily, and with faith receiue the ſame, the bread which wee breake, is partaking of the body of Chriſt, and likewiſe the Cup of bleſsing, is a partaking of the blood of Chriſt. Tranſubſtantiation (or the change of the ſubſtance of bread, and wine) in the Supper of the Lord, cannot be proued by holy writ, but is repugnant to the plaine words of Scripture: ouerthroweth the nature of a Sacrament, and hath giuen occaſion to many ſuperſtitions. The Body of Chriſt is giuen, and taken, and eaten in the Supper, onely after an heauenly, and ſpirituall manner: and the meane whereby the body of Chriſt is receiued, and eaten in the Supper, is faith. The ſacraments of the Lords Supper were not by Chriſts ordinance, reſerued, carried about, lifted vp, or worſhipped.

The

The Propoſitions.

1. The Supper of the Lord is a ſigne of the Loue that Chriſtians ought to haue among themſelues.
2. The Lords Supper is a Sacrament of our redemption by Chriſts death, and to them which receiue the ſame worthily, by faith, a partaking of the body and blood of Chriſt.
3. The bread and wine in the Lords Supper, be not changed into another ſubſtance.
4. The body of Chriſt is giuen, taken, and eaten after an heauenly and ſpirituall, not after a carnall ſort.
5. To reſerue, carry about, lift vp, or worſhip the Sacrament of the Lords Supper, is contrary to the ordinance of Chriſt.

The Propoſitions.

1. Propoſition.

The Supper of the Lord is a ſigne of the loue that Chriſtians ought to haue among themſelues.

The proofe from Gods Word.

THe Supper of the Lord is a token of the loue that Chriſtians ought to haue among themſelues. For which cauſe it is called the Lords Table [a], the Lords Supper [b], a communion of the body of Chriſt, and they that partake thereof, though they be many, yet are but one bread, and one body [c].

This is the doctrine of all Chriſtian Churches [d].

[a] 1 Cor. 10. 11
[b] 1 Cor. 11. 10.
[c] 1 Cor. 10. 16, 17.
[d] Conf. Helv. 2. cap. 21. Baſil. ar. 6. Bohem. c. 13. Belg. ar. 35. Saxon. ar. 14. Suec. c. 18.

The errors and aduerſaries vnto this truth.

So

So thinke not thoſe men, who either with heretike *Hamant* deny the vſe of the Lords Supper to be neceſſary [a], or with the Rhemiſts raile on it and the Proteſtants that vſe the ſame, calling it, a prophane, and deteſtable table, the Cup of diuels [b].

[a] Hol. chron. fol. 1299.
[b] Teſt. Rhem. an. 1. Cor. 10. 21.

2. Propoſition.

The Sacrament of the Lords Supper is a Sacrament of our redemption by Chriſts death, and to them which receiue the ſame worthily, by Faith, a partaking of the body, and blood of Chriſt.

The proofe from Gods Word.

The Sacrament of the Lords Supper is to all Chriſtians, a Sacrament of our redemption by Ieſus Chriſt. For

This is my blood of the new Teſtament which is ſhed for many, for the remiſſion of ſinnes [a], this is my body, which is giuen for you, &c. This cup is the new Teſtament in my bloud, which is ſhed for you, ſaith our Sauiour [b].

And to ſuch as receiue the ſame worthily [c], and by Faith [d], it is the partaking of the body, and blood of Chriſt [e].

This is a truth openly both maintained, and teſtified by the neighbour Churches [f].

[a] Mat. 26. 28.
[b] Luke 22. 19, 20. Marke 14. 24. 1 Cor. 11. 24.
[c] 1 Cor. 11. 28, &c.
[d] 2 Cor. 13. 5. Ioh. 6. 35.
[e] 1 Cor. 10. 16, 17.
[f] Conf. Helv. 1. ar. 22. & 2. c. 21. Baſil. ar. 6. Bohem. c. 13. Gal. ar. 37. Belg. ar. 35. Aug. couch. the Maſſe. ar. 1. 3 Saxon. ar. 13. Wittemb. c. 19. Sue. c. 19.

Errors, and aduerſaries to this truth.

Diuerſly hath this propoſition beene oppugned. For

Some eyther denying or not acknowledging the benefit of ſo heauenly a ſacrament, do ſay, how

It is to be receiued onely for obedience ſake to the Princes commandement, but is of none effect to the perfect ones. An opinion of the Families [a].

It doth neither good, nor hurt to the receiuers. The Meſſalians error [b].

It doth much hurt, and no good, to participate the Lords Supper

[a] Leon. Ram. Conf. an. 1580
[b] Theodoret. eccleſ. hiſt.

Supper among Proteſtants, ſay the Papiſts [c].

It is no ſigne aſſuring vs that all our ſinnes through Chriſt are pardoned. For onely veniall, and mortall ſins, are thereby remitted, [d] and we muſt alwaies doubt of the forgiueneſſe of our ſinnes [e], ſay the Papiſts.

Others doe teach, that

It can profit ſuch as haue no faith, as Babes, and Infants, in which errors bee the *Ruſſians* [f]; yea the dead bodies of men [g].

It can benefit ſuch as receiue it not at all, if on their behalfe it be adminiſtred, as perſons abſent, vpon the Seas, in the warres, yea and dead and preſent too; when yet they participate not, but the Prieſt for them. Theſe errors the Papiſts defend.

[c] What can the Proteſtant Churches afford you? &c. the communion?

O poyſoned Cup! better it were for you to eate ſo much Rats-baine, then that polluted bread: and to drinke ſo much Dragons gall, or Vipers blood, then that ſacrilegious wine. Garniſh of the ſoule, &c. printed at Antwerp. an. 1569. by Ioach. Tro.

[d] Catech. Trid.

[e] Conc. Trid. ſeſ. 6. cap. 9.

[f] Al. Guag. de relig. Moſcouit. p. 168.

[g] Conc. Carthage 3. can 6.

3. Propoſition.

The Bread and Wine in the Lords Supper, be not changed into another ſubſtance.

The proofe of Gods Word.

Tranſubſtantiation, or the change of the ſubſtance of Bread and wine in the Supper of the Lord, we doe vtterly deny; and the reaſons moouing vs thereunto, are, for that it is repugnant to the plaine words of the Scripture. For

I will not drinke henceforth of this fruit of the Vine, ſaith our Sauiour Chriſt [a]. Which fruite, had it really bin either the Blood, or by way of concomitance, the very Body and Blood of Ieſus Chriſt, then our Lord had eaten himſelfe, which is not onely blaſphemous to be ſpoken, but alſo impoſſible to be done, and directly againſt the Word of God, where commandement is often giuen, that the blood with fleſh (not of Beaſt, much leſſe of man) muſt not be eaten [b].

[a] Mat. 26. 29. Marke 14. 25.

[b] Gen. 9. 4. Leu. 17. 14. Act. 3. 21.

The heauen muſt containe Ieſus Chriſt, vntill the time that all things be reſtored, ſaith S. *Peter* [c]. If Chriſt therefore corporally, according to his humanitie be in heauen, then is he not

in the Sacrament.

As often as ye ſhall eate this Bread (not Chriſt his reall Body;) and drinke this Cup (not the reall blood of Chriſt,) you ſhew the Lords death till he come, ſaith S. *Paul*[d]. Therfore he is not come; which he muſt bee, being vnder the formes of Bread and VVine.

[d] 1.Cor.11. 20.

Tranſubſtantiation beſides ouerthroweth the nature of the Sacrament. For where there is no Element, there can bee no Sacrament. Becauſe Gods word comming vnto the Element, maketh a Sacrament.

Finally it hath bin the occaſion of much ſuperſtition, and Idolatry. For from hence proceeded the Reſeruation of the Tranſubſtantiated bread for ſundry ſuperſtitious purpoſes: hence the adoration of the bread, euen as God himſelfe, and that both of Prieſt and people: hence the carrying about in pompous proceſsion, of the wafer-God; and hence the Popiſh feaſt called Corpus-Chriſti-day.

The right conſideration hereof hath mooued all the Churches reformed, to ſhew their deteſtation hereof both by their Sermons, and writings[e].

[e] Conf.Helv. 1.ar.22.&.2. c.21.Baſil.ar. Wittem. c.19.

The aduerſaries vnto this truth.

Abominable therefore be the Popiſh errors, *viz.* that

In the Euchariſt there is not the ſubſtance of Bread, and VVine, but onely the meere accidents, and qualities[a].

[a] Couc.Trid. ſeſ.3 c.3.

Subſtantially, and really the Body, and Blood, together with the ſoule, and diuinity of our Lord Ieſus Chriſt, and therefore whole Chriſt is contained in the Sacrament Euchariſticall[b].

[b] Teſt.Rhem. annot. Mat.26.6.

Vnder each kinde, and vnder euery part of each kinde ſeuerally, whole Chriſt is compriſed[c].

[c] Conc.Trid. ſeſ.3.2.Vaux Catech.c.4.

After the conſecration in the wonderfull Sacrament of the Euchariſt, the body and blood of our Lord Ieſus Chriſt is; and that not onely in the vſe, while it is taken, but afore alſo, and after in the Hoſts, or conſecrated pieces, reſerued, or remaining after the Communion[d].

[d] Conc.Trid. ſeſ.3.4.

In

In the holy Sacraments, Chriſt, the onely begotten Son of God, is to be adored with the worſhip of Latria[e]. [e] Conc. Trp. ſeſ. c. 5.

Marcus alſo that deteſtable heretike, held that the wine of the Lords Supper was conuerted into blood[f]. [f] Epiphan. hæreſ. 34.

4. Propoſition.

The Body of Chriſt is giuen, taken, and eaten; after an heauenly, and ſpiritual, not after a carnall ſort.

The proofe from Gods Word.

The regenerate haue in them a double life, one carnall, the other ſpirituall.

The life carnall and temporarie, they brought with them into this world: The ſpirituall was giuen vnto them afterward in their ſecond birth through the Word[a]. [a] 1 Pet. 1. 23.

The life carnall and corporall is common to all men, [b] good and badde; and is maintained, and preſerued by earthly, and corruptible Bread, common alſo to all and euery man. [b] Ioh. 6. 51.

The life ſpirituall is peculiar only to Gods elect; and is cheriſhed by the bread of life, which came downe from heauen, which is Ieſus Chriſt, who nouriſheth and ſuſtaineth the ſpirituall life of Chriſtians, being receiued of them by Faith[c]. [c] Ioh. 6. 35.

VVhich ſpirituall Bread that he might the better repreſent, he hath inſtituted earthly, and viſible Bread, and VVine, for a Sacrament of his Body, and Blood. VVherby he doth teſtifie, that as verily as we receiue the Bread with the hands, and chewe the ſame with the teeth, and tongue, to the nouriſhing of this life temporall: euen ſo by faith (which is in place of hands and mouth to the ſoule) we verily receiue the true Body, and the true blood of Chriſt our onely Sauiour, to the cheriſhing of the ſpirituall life in our ſoules.

And herein there is a goodly conſent with the moſt of the reformed Churches, and vs[d]. [d] Conf. Helv. 1. ar. 22. & 2. c. 22. Baſil. ar. 6. Bohe. c. 13. Gal. ar. 36. Belg. ar. 35.

The Aduersaries vnto this truth.

Ioyntly we withstand the aduersaries thereof whosoeuer, as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mouthes.

The Synusiastes, or Vbiquitaries[a], which thinke the body of Christ is so present in the Supper, as his said Body with Bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receiued into the belly.

The Metusiastes, and Papists, which beleeue, the substance of Bread and VVine is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and VVine[b].

The Symbolists, Figurists, and Significatists, who are of opiuion that the faithfull at the Lords Supper, doe receiue nothing by naked, and bare signes.

[a] Aliqui μετουσιασιν fugimus, sed in cognatum delabimur συνουσιασιν pani, & vino substantiam equidem relinquendo, sed corporale Christi corpus ita coaduniendo, vt substantia substantiam vel localiter, vel definitiuè, vel repletiuè, vel omnibus istis modis simul contineat, quod ipsum profecto nil est aliud, quam Transubstantiationis quoddam quasi inuoluer. &c. Iezler. de diutur. belli-Euchar. p. 18. [b] After Consecration there is neither bread, nor wine left in this Sacrament, saith Vaux in his Catech.

By the vertue of the words of Consecration, the substance of bread is turned and changed into the very Body of Christ: and the substance of wine is turned into the Blood of Christ, the holy Ghost working by a Diuine power. So that Christ is wholly vnder the forme of bread, and in euery part of the host, being broken, Christ is wholy. Also vnder the forme of wine, and euery part thereof, being separated, Christ is wholy. Canis. catech. c. 4.

Romanenses introduxerunt μετουσιασιν, vos (Lutherani) συνουσιασιν eius sororem, & plurimorum errorum matrem, πανταχοτητα. Iezler. de diutur. belli Euchar. p. 31. b.

5. Proposition.

To reserue, carry about, lift vp, or worship the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

The proofe from Gods Word.

The true and lawful vse of this Sacrament hath bin afore set downe:

downe: And therefore it may ſuffice vs to be remembred, how the Lords Supper was ordained, that the bread ſhould not only be broken, and eaten [n], the cuppe ſhould onely be giuen, and drunken [d], and all this is done in remembrance of Chriſt [c].

And ſo alſo teſtifie the Churches reformed.

The aduerſaries vnto this truth.

But contrary to the inſtitution of Chriſt, the Papiſts abuſe this holy ſacrament. For

They reſerue the ſame; and not onely ſo, but take it to be a Catholike, a pious, and neceſſary cuſtome, ſo to reſerue it [a]. and beſides, they thinke euery piece, and particle of the ſacrament ſo reſerued, is the very blood of Chriſt [b].

They carry it about, both vnto ſicke folkes. Hence ſaith the Feſtiuall [c],

As often as any man ſeeth that body at Maſſe, or borne about to the ſicke, he ſhall kneele downe deuoutly and ſay his *Pater-noſter*, or ſome other good prayer in worſhip of his ſoueraigne Lord. And alſo through cities, and townes. For whenſoeuer the Pope goeth any iourney, the ſacramentall bread is carried before him on an ambling ennet, as the Perſian kings haue before them carried their Orſinada, or holy fire [d].

In Spaine euen at this day in the time of the peace betweene the two mighty Kings of great Britaine, and Spaine; thoſe Engliſh men, as meeting the Sacrament in the ſtreets, wil neither doreuerence there vnto; nor go aſide; nor turne into ſome houſe, doe fall into the danger of the not holy, but bloudy Inquiſition [e].

They worſhip it, and for the ſame haue ordained a certaine ſet, and ſolemne feaſt, called Corpus-Chriſti-day, on which the ſacrament is borne about, lifted vp, and moſt idolatrouſly adored [f].

[n] Math. 26. 20. Mark. 14. 22. Luk. 22. 19. 1. Cor. 10. 16, 11, 2.

[b] Math. 26. 27. Mark. 14. 23. Luke 22. 17. 1. Cor. 11. 25.

[c] Luk. 22. 19. 1 Cor. 11. 24, 25

[a] *Confeſſ. Helv.* 2. c. 21. *Baſil.* ar. 6. *Bohem.* c. 13. *Auguſt. de Miſſa*, ar. 1. *Saxon.* ar, 14. *Wittemb.* c. 19.

[b] *Concil. Trid. ſeſſ.* 3. c. 6.

[c] *Ibid can.* 4.

[d] *Feſtiual*, 4. *Sermons, fol.* 196. *b.*

[d] See cerem. Pontif. lib. 3. When the Pope goeth from one people to another, hee ſendeth before him, yea, and ſometime a day or two daies iourney, his ſacrament vpon a horſe carrying at his necke a little Bel, accompained with the ſcum and baggage of the Romane Court. Thither goe the diſhes, and ſpits, old ſhoes, caldrons, and kettles, and all the ſcullery of the Court, whores and iſſters. Thus the Sacrament arriueth with this honourable traine, to the place whither the Pope is to come: it there awaiteth his comming. And when the maſter is knowne ro approach neere the people, it goeth forth to receiue him. So Cyp. Valera, a Spaniard, in his treat. of the Pope, and his auct. p. 17.

[e] Act. of the peace, &c. an 1604. ar. 2. in the end touching a Moderation, &c. Concil. Trid. ſeſ. 3. c. 3.

The Aduersaries vnto this truth.

Ioyntly we withstand the aduersaries thereof whosoeuer, as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mouthes.

The Synusiastes, or Vbiquitaries[a], which thinke the body of Christ is so present in the Supper, as his said Body with Bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receiued into the belly.

The Metusiastes, and Papists, which beleeue, the substance of Bread and VVine is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and VVine[b].

The Symbolists, Figurists, and Significatists, who are of opinion that the faithfull at the Lords Supper, doe receiue nothing by naked, and bare signes.

[a] Aliqui μετουσιασιν fugimus, sed in cognatum delabimur συνουσιασιν pani, & vino substantiam equidem relinquendo, sed corporale Christi corpus ita coaduniendo, vt substantia substantiam vel localiter, vel definitiuè, vel repletiuè, vel omnibus istis modis simul contineat, quod ipsum profecto nil est aliud, quam Transubstantiationis quoddam quasi inuoluer. &c. Iezler. de diutur. belli-Euchar. p. 18. [b] After Consecration there is neither bread, nor wine left in this Sacrament, saith Vaux in his Catech.

By the vertue of the words of Consecration, the substance of bread is turned and changed into the very Body of Christ: and the substance of wine is turned into the Blood of Christ, the holy Ghost working by a Diuine power. So that Christ is wholly vnder the forme of bread, and in euery part of the host, being broken, Christ is wholy. Also vnder the forme of wine, and euery part thereof, being separated, Christ is wholy. Canis. catech. c. 4.

Romanenses introduxerunt μετουσιασιν, vos (Lutherani) συνουσιασιν eius sororem, & plurimorum errorum matrem, πανταχοτητα. Iezler. de diutur. belli Euchar. p. 31. b.

5. Proposition.

To reserue, carry about, lift vp, or worship the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

The proofe from Gods Word.

The true and lawful vse of this Sacrament hath bin afore set downe:

downe: And therefore it may ſuffice vs to be remembred, how the Lords Supper was ordained, that the bread ſhould not only be broken, and eaten [n], the cuppe ſhould onely be giuen, and drunken [d], and all this is done in remembrance of Chriſt [c].

And ſo alſo teſtifie the Churches reformed.

The aduerſaries vnto this truth.

But contrary to the inſtitution of Chriſt, the Papiſts abuſe this holy ſacrament. For

They reſerue the ſame; and not onely ſo, but take it to be a Catholike, a pious, and neceſſary cuſtome, ſo to reſerue it [a]. and beſides, they thinke euery piece, and particle of the ſacrament ſo reſerued, is the very blood of Chriſt [b].

They carry it about, both vnto ſicke folkes. Hence ſaith the Feſtiuall [c],

As often as any man ſeeth that body at Maſſe, or borne about to the ſicke, he ſhall kneele downe deuoutly and ſay his *Pater-noſter*, or ſome other good prayer in worſhip of his ſoueraigne Lord. And alſo through cities, and townes. For whenſoeuer the Pope goeth any iourney, the ſacrament all bread is carried before him on an ambling nennet, as the Perſian kings haue before them carried their Orſinada, or holy fire [d].

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[n] Math.26.20. Mark.14.22. Luk.22.19. 1.Cor.10.16, 11,2.

[d] Math.26.27. Mark.14.23. Luke 22.17. 1.Cor.11.25.

[c] Luk.22.19. 1 Cor.11.24,25

[a] *Confeſſ. Helu. 2.c.21. Baſil. ar.6. Bohem.c. 13. Auguſt. de Miſſa, ar.1. Saxon.ar,14. Wittemb.c. 19.*

[b] *Concil. Trid. ſeſſ.3.c.6.*

[c] *Jbid can.4.*

[d] *Feſtiual,4. Sermons, fol. 196.b.*

[e] See cerem. Pontif.lib. 3. When the Pope goeth from one people to another, hee ſendeth before him, yea, and ſometime a day or two daies iourney, his ſacrament vpon a horſe carrying at his necke a little Bel, accompained with the ſcum and baggage of the Romane Court. Thither goe the diſhes, and ſpits, old ſhoes, caldrons, and kettles, and all the ſcullery of the Court, whores and ieſters. Thus the Sacrament arriueth with this honourable traine, to the place whither the Pope is to come: there awaiteth his comming. And when the maſter is knowne ro approach neere the people, it goeth forth to receiue him. So Cyp. Valera, a Spaniard, in his treat. of the Pope, and his auct.p.17.

[f] Act of the peace, &c. an 1604.ar.2. in the end touching a Moderation, &c. Concil. Trid. ſeſ.3.c.3.

29. Article.

Of the wicked, which doe not eate the Body, and blood of Christ in the vse of the Lords Supper.

The wicked, and such as be voide of the liuely faith, although they doe carnally, and visibly presse with their teeth (as S. Augustine saith) the sacrament of the body, and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, doe eat, and drinke the signe, or Sacrament of so great a thing.

The Propositions.

The wicked, and such as be void of a liuely faith, doe not eate the Body, nor drinke the blood of Iesus Christ, in the vse of the Lords Supper.

The proofe from Gods Word.

SAint *Paul* doth shew, how the Supper of the Lord is receiued of some worthily, which doe examine, and iudge themselues [a], and discerne the Lords body [b], as also doe abstaine from the table of diuels. How these doe participate of the body, and blood of Christ, it hath already bin shewed in the last mentioned article, prop. 4.

Againe, of others the same is worthily receiued [p], that is to say, which doe not examine themselues, nor iudge [e], neither discerne the Lords body [f], and doe communicate at the Table of the Lord, and at the Table of diuels [g]. These may receiue the Sacrament, but not the true body of Christ. The reasons be, for that

[a] 1.Cor.11.28.
[b] Ibid.29.
[c] 1.Cor.10.31.
[d] 1.Cor.11. 38,39.
[e] Ibid.38.31.
[f] Ibid.26.
[g] 1.Cor.10.21

They

They lacke the wedding garment [h], which is faith, and the righteousnesse of Christ.

They are no members of the true Church, the head whereof is Iesus Christ [i].

They haue no promise of heauenly refreshing, because they are without a liuely faith [k].

Therefore they procure vnto themselues most heauy punishments [l], as diseases, death, guiltines of the body, and blood of Christ, and therewith damnation.

Of this iudgement be other Churches Christian and reformed besides [m].

[h] Math. 22. 11. 12.
[i] Ephes. 4. 15, &c.
[k] Ioh 6. 25.
[l] 1. Cor. 11 27.
[m] Conf Helv. in the declar. of the L. Supper. Helv. 2. c. 21. basil. ar. 6. Bohem. c. 13. Gall. ar. 37. Belg. ar. 37.

Errors and aduersaries vnto this truth.

The aduersaries of this doctrine are

The Vbiquitaries, both Lutheran, and Popish; they seeing the very body of Christ at the Lords supper, is eaten aswell of the wicked as of the godly [a], these affirming, that all Communicants bad and good, doe eate the very, and naturall body of Christ Iesus [b]: they saying, that the true, and reall body of Christ, In, With, Vnder the bread, and wine, may be eaten, chewed, and digested euen of Turkes, which neuer were of the Church [c], and these maintaining that vnder the forme of bread the same true and reall body of Christ, may be deuoured of Dogs, Hogs, Cats, and Rats [d].

[a] Stur. An. ip. 4. par. 1. p. 58.
[b] Test. Rhem. annot. 1. Cor. 11. 27.
[c] So reporteth Sturmius in his Antipap. 4 par. 2. pag. 105
[d] Alex. Hales par. 4. q. 44. & D. Thom. par. 5. q. 8. ar. 3.

30. Article.

Of both kinds.

The cuppe of the Lord is not to be denyed to the lay people: For both the parts of the Lords Sacrament, by Christs ordinance, and commandement ought to be ministred to all Christian men.

The

The Propositions.

[a] Math. 26. 26. Mark. 14. 22. Luk. 22. 19. 1. Cor. 10. 16. 11. 25. [b] Math. 26. 27. Mark. 22. 27. 1. Cor. 10. 16. 11. 25. [c] *Confess. Helv. 2. ar. 22. & 2. c.* 21. *Bohem. c.* 13. *Gal. ar.* 36. 38. *Belg. ar.* 35. *August. de Missa, ar.* 1. 2 *Saxon.* 15. *Wittemb. c.* 19. *Sue. c.* 18.

The people must bee partakers not onely of the bread, but also of the wine, when they approach vnto the Lords Table.

The proofe from Gods Word.

OVr Lord, and Sauiour Christ hath so instituted his Supper, as he will haue not onely the Bread, but also the Cup to bee deliuered vnto all Communicants. So finde wee in the Word of God, namely,

That the Bread must bee giuen to All, and eaten of All [a].

The Cuppe is to be giuen to All, and to bee drunken of All [b],

Hereunto subscribe the Church [c].

The aduersaries vnto this truth.

[a] *Gal.* 3. 15.

Though it be a mans couenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto [a], What impudency then, yea what impiety doe they shew, which alter this ordinance of God?

[b] *Epiphan.* [c] *Philastrius.* [d] *August. de haref.* [e] *I. Faber. de relig. Mosco.*

Some, by adding thereto: So added was vnto the Bread, Cheese by the Artotarites [b]: blood, by the Cataphrygians [c]; the seed of man, by the Manichies [d]; vnto the VVine, warme water by the Moscouites [e].

[f] *Epiphan.* [g] *Theodoret.* [h] *Epiphan.* [i] *Leo. ser. 4. quadrages.* [k] *Concil. Trid. sess.* 5. *c.* 1. *& sess.* 21. *ca.* 1. 2. 3 [l] *Censura Colon. pag.* 289.

Some, by taking there-from: so the Encratites [f], the Tatians [g], the Seuerians [h] vse no wine at all; the Manichies doe minister onely the bread [i], the Papists, though they vse both kinds; yet they alwaies deny the Cuppe vnto the people, and vnto Priests also when they say not Masse [k], affirming that

The people, participating of the Cup, thereby perceiue no fruit of spirituall comfort; but receiue to themselues damnation [l].

It is not by Gods, but mans lawe, that Lay persons communicate

municate, either in both kinds, or in one [m].

[m] Ibid. p. 283.

Notwithstanding that Christ instituted the Sacrament to be receiued vnder both kinds, and the Primitiue Church accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kinde [n].

[n] Conc. Constan. sess. 13.

Some, by confounding the elements: So the Moscouites doe mingle Bread and VVine together [o]; and the Papists make a mixture of VVine and VVater, maintaining that VVater must be mixt with VVine at the consecration of the blood [p]: and then that mixture of VVater with VVine, without sinne cannot be omitted [q].

[o] Surius comment. an. 1501 pag. 31.
[p] Catec. Trid.
[q] Ib. d.

Some, by changing the Elements: So the Aquarians, and the Hydroparastites, for VVine, administred and gaue VVater vnto the people [r].

[r] Theodoret.

31. Article.

Of the one Oblation of Christ finished vpon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both originall, and actuall: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quicke and the dead, to haue remission of paine, and guilt, were blasphemous fables, and dangerous deceits.

The Propoſitions.

1. The blood of Ieſus Chriſt once ſhed for mankinde vpon the Croſſe, is a perfect redemption, propitiation, and ſatisfaction for all the ſinnes of the whole world.

2. Sacrifices of the Maſſe, are moſt blaſphemous Fables, and dangerous deceits.

1. Propoſition.

The blood of Ieſus Chriſt once ſhed for mankinde vpon the Croſſe, is a perfect redemption, propitiation, and ſatisfaction for all the ſinnes of the whole world.

The proofe from Gods Word.

OF the benefits redounding vnto mankind by Chriſt his offering vp of himſelfe vpon the Croſſe, we haue in ſundry places afore [a] ſpoken, and by the Word of God prooued him to be the perfect Redemption [b], Propitiation [c], and ſatisfaction for all the ſinnes of the whole world, both originall, and actuall.

Hereunto the Churches of God beare witneſſe [c].

The errors and aduerſaries vnto this truth.

Hereby it is euident to the eyes of all godly perſons, that accurſed be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeere of the Emperour *Tiberius*, none at all were ſaued. The error of *Manes* the heretike [a].

Mans body is not capable of happineſſe, but the ſoule only; and yet no ſoules ſhall be ſaued, but their owne, ſaid the Marcionites [b].

All men, and women, that ſinne after Baptiſme, are vndoubtedly damned. In this error were the Montaniſts [c], and the

[a] See ar. 1. pr. 4. 22. pr. 1. 2. 20. pr. 2.
[b] Acts. 20. 28. Rom. 5. 6. &c. Gal 3. 13. 1. Cor. 6. 28. 1 Pet. 1. 18, 19.
[c] Act 10. 43. Rom. 3. 25. Heb. 9. 12, &c. 28. 1. Ioh. 2. 2. 1 Ioh 4. 10.
[d] Iohn 1. 29. 1 Pet 3. 18. 1 Ioh. 1. 7.
[c] Conf. Helv. 1. ar. 11. & 2. cap. 11. 15. Baſil. ar 4. Bohem. c. 6. Gal. ar. 13. 16, 17. Belg. ar. 20. 22. Aug. ar. 34. Saxon. ar. 3. Wittemb. c. 2. 5 Suc. c. 2. 3.
[a] Epiphan.
[b] D. Iren. c. 1. c. 29.
[c] D Hiero. ap Marcel. l. 2.

the Nonatians [d].

Our ſaluation is of our ſelues; ſo ſaid *Melchior Hoffeman*, an arch Heretike [e].

Man is reſtored to grace of Gods meere mercy, without the meaues of Chriſts blood, death, and paſsion. One of *Matthew Hamants* blaſphemous aſſertions [f].

The Sauiour of Men, is Ieſus Chriſt, a man, and came into the world to ſaue no women but men, ſay ſome Papiſts [g], and redeemed the ſuperiour world onely, which is man, ſaid *Poſtellus* the Ieſuite; and yet not all men neither, for S. *Francis* hath redeemed ſo many as are ſaued ſince his dayes, ſay the Franciſcan Friers [h].

The Sauiour of women, from her time till the end of the world, is S. *Clare*, affirme ſome [k] other Papiſts as *Poſtellus* ſaith it is one mother *Iane* [l].

The Sauiour of men, and women, is S. *Mary* through her virginity, ſay ſome [m], is S. *Chriſtina*, by her paſsion, ſay other Papiſts [n].

There is no ſufficient ſacrifice yet offered for the ſinnes of the world. One of *Kets* errors.

Chriſt hath ſatiſfied, and was offered onely for original ſin, an error of *Thomas Aquinas*.

Sinnes actuall, and veniall, are taken away by ſacred Ceremonies [o], by a Biſhops bleſsing [p], by a Prieſts abſolution [q].

Sinnes actuall, and mortall, be remiſed by a pardon from ſome Biſhop, or from the Pope of Rome [r].

[d] D. Cypr. lib. 4. epiſt 2.
[e] Bullin contra Anabap. l. 2 c. 13.
[f] Holin. ſcri. fol. 1299.
[g] Dial. of Diues. & Paup. 6. com.
[h] Ieſuits catec. 1. 8. c. 10. p. 286.
[i] Conf. S. Fr.
[k] P. Mornæus tract. de eccl. c. 9.
[l] Ieſuits catec. 1. 8. c. 10.
[m] Dial. of Diues, & paup. 6. com. c. 10.
[n] Dioniſ. Car. de 4. hom. Nouiſ. ar. 50. Teſt. Rhem. annot. marg. p. 258.
[o] Ibid. annot. Mar. 19. 12.
[p] Vaux. catech. c. 4.
[q] Sec. ar. 22. pr. 2.
[r] Teſt. Rhem. ann. Mat. 24. 34. 15.

2. Propoſition.

The ſacrifices of the Maſſe, are moſt blaſphemous Fables, and dangerous deceits.

The Papiſts deliuer how the Maſſe is a ſacrifice [a], a ſacrifice propitiatorie [b], a ſacrifice propitiatorie for the quicke, and the dead [c], the ſame propitiatorie ſacrifice that was offered by Chriſt himſelfe vpon the Croſſe [d].

A ſacrifice in which, by vertue of a few, euen fiue words

[a] Conc. Trid. ſeſ 22. can. 3. Cat. Trid. Euch. ſ.
[b] Conc. Trid. Ibid.
[c] Cateeh. Trid. ibid.

(mumbled by a Priest), Christ euen that Christ, which hung vpon the Crosse, is contained [c].

A sacrifice, seruing for all persons, quicke and dead, to purge them from their sinnes, to ease them of their paines; to satisfie for their punishment [f], and for all necessities corporall, and spirituall [g].

A sacrifice propitiatory of Iesus Christ really offered to God the Father, and that often, in the honour of dead Saints [h].

A sacrifice, wherein Christ is so gloriously, as it is to bee adored, euen with diuine worship, both of Priest, and people [i].

A sacrifice meritorious to all men for whom it is offered, although they be not liuing, but dead; not present, but absent; not endued either with zeale or knowledge, but quite destitute of faith, and that *ex opere operato* [k].

Hereby are we to note, first blasphemous Fables. For

It is a fable, that the Masse is a sacrifice, and that propitiatorie; a fable, that a few words of a Priest, can change Bread into a liuing Body: yea many bodyes with their soules, and that of Iesus Christ, God and man: a a fable, that one, and the same sacrifice is offered in the Masse, which was offred on the Crosse: a fable that the said Masse is any whit profitable for the quicke; much lesse for the dead.

Next, dangerous deceits. For hereby men are to beleeue, that

Creatures may be adored, contrary to Gods VVord [l].

Christ is often offered: contrary to the Scripture [m].

The Priest offereth vp Christ: contrary to the Scripture.

Sinnes bee forgiuen without blood: contrary to the Scripture [o]

Christ died but once, but dyeth daliy: contrary to the Scriture [p].

Faith is not necessary in Communicants: contrary to the Scripture [q].

We are to adore Christ as alwaies present, contrary to the Scripture, where we are taught to remember him absent [r].

The fauour of God by mony may be purchased from a priest; con-

[c] Conc. Vrid. sef. 3. can. 4.
[f] Conc. Trid. sef. 22. can. 3
[g] Howl. 7. reas.
[h] Conc. Trid. sef 21. c. 3. sef. 22. can. 5.
[i] Ib. sef. 3 c. 5.
[k] Albert. Mag. de sacr. Euch. Howl. 7. reas.
[l] Thou shalt not bow to them nor serue them. Exod. 20. 5.
[m] Heb. 6. 12, &c. By his owne blood entred he in once vnto the holy place, &c. He was once offered, Ib. 28.
[n] Heb. 7. 27. he offered vp himselfe.
[o] Heb 9 22. without shedding of blood is no remission.
[p] Heb. 9. 27. It is appointed vnto men that they shall once dye.
[q] Heb. 11. 9. Without faith it is vnpossible to please God.
[r] Luk. 22. 16. 1. Cor. 11. 25.

contrary to the Scripture [f].

All which their fables, and deceits do tend to the vtter aboliſhing of true religion. Therefore iuſtly haue wee, and our godly brethren abandoned the maſſe [t].

Accurſed then ſtand thoſe Papiſts before God, which take the Maſſe to be the Sacrifice of Chriſts body, and blood [n], and the onely ſoueraigne worſhippe due to God in his Church [x].

[f] 1. Pet. 1. 18, 19.
[t] Conf. Helv. 1. ar. 22. & 2. c. 29. 21. Baſil. ar. 6. Bohem. c. 13. Belg. ar. 35. Aug. de Miſſa ar. 13. Saxon. ar. 14. Wittemb. c. 19. Sue c. 19.
[n] Conc. Trid. ſeſſ. 6. c. 2. & catech. Trid. de Euchar. §. x Teſt. Rhem. annot. Mat. 24. 15.

32. Article,

Of the Marriage of Prieſts.

Biſhops, Prieſts, and Deacons 1. *are not commanded by Gods law, either to vow the eſtate of ſingle life, or to abſtaine from marriage: therefore it is lawfull alſo for them.* 2. *As for all other Chriſtian men, to marry at their owne diſcretion, as they ſhall iudge the ſame to ſerue better to godlineſſe.*

The Propoſitions.

1. By the VVord of God it is lawful for Biſhops, and al other eccleſiaſticall Miniſters, to marry at their owne diſcretion.

2. It is lawfull by the VVord of God for all Chriſtian men and women, to marry at their owne diſcretion in the feare of God.

1. Propoſition.

By the Word of God it is lawfull for Biſhops, and all other eccleſiaſticall miniſters, to marry, at their owne diſcretion.

The proofe from Gods Word.

NEither the ſingle, nor the wedded life is inioyned any man, much leſſe any calling of men by the Word of God. And that eccleſiaſticall miniſters in particular may marry, it is euident both from the old, and thenew Teſtament.

From the old Teſtament, both by the commandements giuen vnto the Prieſts for the choice of their wiues[a], and by the examples alſo of religious Prieſts, as *Aaron*[b], *Eli*[c], *Zacharias*[d], &c. and Prophets, which were all married, as it is thought, except *Ieremy*.

From the new Teſtament, by the words of S. *Paul*, who ſaith, A Biſhop muſt be the huſband of one wife; one that hath children vnder obedience[e]. An elder muſt be vnreprooueable, the huſband of one wife, hauing faithfull children[f]. Deacons muſt be the huſbands of one wife; and haue wiues that be honeſt, not euill ſpeakers, &c.[g]. and by the example of *Peter*[h], *Paul*[i], yea of the Apoſtles[k], who were all married men, *Iohn* the Euangeliſt onely except, as ſome thinke.

All ſincere Churches, and profeſſors ſubſcribe hereunto[l].

[a] Leuit.21.7.
[b] Leuit.21.1.
[c] 1.Sam.3.13.
[d] Luke 1.5.
[e] 2.Tim.3.
[f] Tit.1.5,6.
[g] 1.Tim.3. 11,12.
[h] Mat 8.14.
[i] Phil.4.2.
[k] 1.Cor.6.5.
[l] Conf.Helv. 1.ar.37.& 2. c.29.Baſil.ar.1 ſect.1.2.Boh. c.6.16.Gal.ar. 24.Aug.de abuſ.Sax.ar. 18.21.Wittem c.21.26.Sue. c.12.

Aduerſaries vnto this truth.

And none of Gods Churches, or people be of the minde

Either of the Vigilantians, that all, and euery one of the Clergy, is neceſſarily to marry, or not to be admitted for a Miniſter[a].

Or of the Iouinians, whoſe Elect Prieſts might not marry[b].

Or of the Papiſts, who teach, that

From the Apoſtles time it was neuer lawfull for Prieſts to marry[c].

The three orders of Deacons, Subdeacons, and Prieſts are bound not to marry[d].

[a] D.Hiero.aduerſ. vigil.
[b] D.Aug.epiſt 74.
[c] Maiora.clymilit.eccleſ.
[d] Teſt.Rhem. annot.n.p. 571.

After

After Orders to marry it is not lawfull [e]; it is to turne backe vnto Satan, an Apoſtacie [f].

None may be a Prieſt, though he will vow a ſingle life, if he haue beene a married man [g].

For a prieſt to play the whore-maſter, it is leſſe offence then to take a wife. This was the ſpeech of Cardinall *Campeius* [h], And moſt famous in the Romiſh Clergie for their vncleane, and vncontinent life. Hence written is it

Of Pope *Paul* the 2.

Anxia, teſticulos Pauli, ne Roma requiras:
Filia huic nata eſt; hæc docet eſſe marem.

Of Pope Innocent the 8.

Bis quatuor Nocens genuit puellulos,
Totidem ſed et Nocens genuit puellulas.
O Roma, poſſis hunc meritò dicere Patrem.

Of Pope Alex. the 6.

Non ſpado Alexander fuerat, Lucretia nempe:
Illius coniux natâ nurusq; fuit.

Of the Prieſts:

Multi vos ſanctos, multi vos dicere Patres
Gaudent, et vobis nomina tanta placent:
Aſt ego vos ſanctos non poſſum dicere; Patres
Poſſum, cum natos vos genuiſſe ſciam.

Of the Ieſuits:

With women ye lye not, but with Males rather,
Speake Ieſuite, how canſt thou be a Father? &c [i].

[e] Ibid. an. 1. Tim. 3. 2.
[f] Ibid. an. 1. Tim. 5. 15.
[g] Ibid. an. 1. Tim 3. 2.
[h] Sleidan. com. 1. Tim. 5. 9. l. 4.
[i] Ieſuits catec. 2. B. cap. 5. p. 214. b.

2. Propoſition.

It is lawfull by the Word of God for all Chriſtian men, and women, to marry at their one diſcretion in the feare of God.

The proofe of Gods Word.

The Spirit of God ſaith vnto men, and women in all ages,

Bring forth fruit, and multiply, and fill the earth [a]:

[a] Gen. 1. 27, 28.

Marriage

[b] Heb.13.4.
[c] 1.Cor.7.2.
[d] Ibid.9.

Marriage is honourable among all men, and the bed vndefiled [b].

To auoide fornication, let euery man haue his wife; and enery woman haue her husband [c].

If they cannot abstaine, let them marry [d].

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of kindred, and affinitie, prohibited by wholsome lawes; or without the consent of parents, or of others in the roome of parents, if they be vnder tuition; or to other ends then God hath prefixed.

[e] Conf.Helv. 1.ar.37.& 2. c.29.Bohem.c. 19.Gal.ar.24. Aug.de abus. ar.4.5. Saxon. ar.18.Wittem c.11.16. Suec.c.22.

So testifie with vs the reformed Churches [e].

Errors and aduersaries vnto this truth.

[a] Hey.de descrip.vrbis Hierusal.l.3.

Greatly hath this truth beene crossed, and contradicted: For

Some leaue it not to men, and womens discretion, but compell them, whether they will or not, to marry: so did the Ossenes [a].

[b] D.Iren. [c] August,de hæres. [d] Leg.epist.93. c.7. [e] Eusеb.

Some vtterly doe condemne marriage; as did the Gnostikes [b]; the Hieracites [c]; the Priscillianists [d]; the Montanists [e]; the Saturnians [f], the Aerians [g]; the Apostolikes [h].

[f] Epiphan. [g] Philastr. [h] Epiphan.

Some allow of the wedded life: yet not in all sorts of persons. For

[i] Test. Rhem. annot. 1.Tim.5.6.

The Papists forbid all Clergy men to marry [i]: as also all God-fathers, God-mothers, and whosoeuer bee of spirituall kindred [k].

[k] See aboue ar.25.pr.8.

Some will haue none to marry but Virgins, and single persons; as the Henricians [l].

[l] Magde.ec. hist.Cen.12. cap.25.

Some condemne all iteration of marriage, or twice marrying, the husband or wife being dead; such heretikes were the Catharans [m], &c.

[m] D.August. de hæres.

Some would haue women, though married, to be all common, as the Nicolaitans [n], and Dauid-Georgians [o].

[n] D.Iren. [o] Hist.D. Georgij.

Some will not marry according to Gods ordinance, but thinke

thinke that one man, at one and the ſame time, may haue many wiues. In which error were the Hermogenians [p]; and are the Ochinites [q]. [p] Tertadue. Hermog. [q] Beza epiſt. 10. 11.

33. Article.

Of excommunicate perſons, how they are to be auoided.

That perſon, [1] which by open denunciation of the Church, is right cut off from the vnity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull, as an Heathen and Publican, [2] vntill he bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authority thereto.

The Propoſitions.

1. The perſon that is rightly by the Church excommunicate, is of all the faithfull to be taken, for an Heathen and Publican.

2. An excommunicate perſon, truely repenting, is to be receiued into the Church againe.

1. Propoſition.

The perſon, that is rightly by the Church excommunicate, is of all the faithfull, to be taken, for an Heathen and Publican.

The proofe from Gods Word.

THE moſt ſeuere, and vttermoſt puniſhment, that the viſible Church can inflict vpon the wicked, and vngodly of this world, is excomunication: which is a part of diſcipline to be exerciſed, and that vpon vrgent occaſions, and it is commended vnto the Church, euen by God himſelfe, who in his Word hath preſcribed.

1. Who are to excommunicate, namely, ſuch as haue authority in the Church [a].

2. VVho are to be excommunicate, euen two ſorts of men whereof the one peruert the ſound doctrine of the truth [b], as did Hymeneus, and Alexander: the other be defiled with notorious wickedneſſe, as that inceſtuous perſon at Corinth was [c].

The manner of proceeding in excommunication, namely, firſt by gentle admonition, and that once, or twice giuen [d], with the ſpirit of meekeneſſe [e], euen as to a brother [f], if the fault be not notoriouſly knowne: and next by open reprehenſion [g], afterward by the publike ſentence of the Church, to put him from the company of the faithfull [h], to deliuer him vnto Satan [i], and to denounce him a Heathen, and a Publican [k], if none admonitions will ſerue, and the crime, and perſons be very offenſiue.

A man ſo cut off from the Congregation, and excommunicated, is of euery godly profeſſor to be auoyded [l]: and not to be eaten withall [m], not to be companied withall [n], nor to bee receiued into houſe [o].

This cenſure is had in great reuerence, and eſtimation among the faithfull ſeruants of God [p].

[a] Math. 18 17. 1 Cor. 5. 4, 5.
[b] 2 Cor. 3. 13, 14 2 Tim 3. 8. 1 Tim. 1. 20.
[c] 1 Cor. 5. 1.
[d] Tit. 3. 10. Math. 18. 15.
[e] Gal. 6. 1.
[f] 2 Theſ. 3. 15.
[g] 1 Tim. 5. 20.
[h] 1 Cor. 5. 13.
[i] Ibid.
[k] Math. 18. 16.
[l] Rom. 16. 17.
[m] 1 Cor. 5. 11.
[n] Ibid. 8.
[o] 2 Ioh. 10.
[p] Conf. Helv. 1. ar. 19. & 2. c. 18. Bohe. c. 9. 14. Gal. ar. 29. 33. Belg. ar. 30. Saxon. ar. 11. 17. Aug. de abuſe. ar. 7. Wittemb. ar. 31. Sue. ar. 13.

Errors and aduerſaries vnto this truth.

1. Aduerſaries vnto this doctrine be they,

VVho vtterly condemne all cenſures Eccleſiaſticall, and ſo Excommunication, ſaying how the wicked are not excommunicable,

nicable, ſo did the Paulicians [a].

Heretikes, holding other points of religion ſoundly, for their priuate, and ſingular opinions, are to bee excommunicate: ſo the Pelagians [b].

Chriſtians, cleauing vnto the foundation, which is Chriſt, are not by excommunication to be thruſt out of the Church for any other errors, or miſdemeanors whatſoeuer. Of which opinion be ſundry Diuines, of good regard [c].

2. Which allow the cenſure of Excommunication, ſo it be done.

Not (as with vs it is) by Commiſſaries, Chancelers [d], or Biſhops [e]: but in euery Pariſh [f], and that either

By the whole Congregation [g]; or by the Elderſhip, and the whole Church [h]; or by euery Miniſter [i], yea euery member [k] of the Church; or finally if not by, yet not without the conſent of his Paſtor, who is to be excommunicate [l].

3. Which rightly vſe not, but abuſe the cenſure of Excommunication, drawing the ſame forth

Againſt what they liſt, euen againſt dead bodies, dumbe Fiſhes, Flies, and Vermine, when they haue annoyed them. For this the Papiſts are famous, or infamous rather. The dead bodies of Wicliefe, Bucer, P. Fagius, were excommuicated after they were dead, and buried [m].

The Biſhop of Canaglion, anno D. 1593. very Catholikely accuſed the mute Fiſhes [n].

S. Bernard denounced the ſentence of Excommunication againſt Flies [o].

And againſt whom they pleaſe: ſo the Apoſtolikes excommunicated al that were married, onely for that they were married [p]: Diotrephes thruſt the Brethren out of the Church [q]: The Browniſts excõmunicate whole cities, & Churches: the Papiſts excõmuncate euen Kings, & Emperours. Q. *Elizab.* of bleſſed memory, was excommunicate by three Popes, *Pius. Quin. Greg.* the 13. and *Sixtus Quintus*. The Puritanes miſlike & finde great fault that excommunication is not exerciſed againſt Kings, & Princes [r]: *Barrow* ſaith [s] that a Prince contemning the cenſures of the Church, is to be diſfranchized out

[a] Pan. Diaco.
[b] Proſper. de ingratis.
[c] Wolf. Muſ. cram. p. 63. Iezler. lib. de diutur. bel. Euchar. p. 73. b.
[d] Sold. of Bar.
[e] Aſſert. polit. an. 1004. Biſhops are to be obeyed neither when they cite, nor when they Excommunicate, ſaith the Marpr. Theſ. 46. 82. 83.
[f] Demon. of diſc. c. 12.
[g] Hunt. of the Fox. E. 1.
[h] T. C. 1. rep. p. 146.
[i] Anſ. to M. Car. let. p. 30.
[k] Bar. diſco. p. 20.
[l] Petit. of the 100.
[m] Act. & Mo.
[n] Mar. Gallo. lib. 6. p. 592.
[o] Pet. de Natal. in vita Ber
[p] Epiphan.
[q] 3. Iohn. 10.
[r] An. to M. Car. let. p. 30.
[s] T. C. rep. 2. part.

of the Church, and deliuered ouer vnto Satan [t].

Bar. disco. p. 14.

Also for what things they list, euen for May-games, and Robin-hoods matters; as sometimes it was denounced in Scotland by the new Presbyterie [v]: and for all crimes, which by Gods law deserue death: and for all things that to Gods people be scandalous; yea nor onely for all matters criminall, but also for the very suspition of auarice, pride, &c [x].

[u] Sur. of disci. c. 25. p. 148.

[x] Knox. order of Excom. in Scot. A. 2.

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

2. Proposition.

An excommunicate person, truly repenting, is to be receiued into the Church.

The proofe from Gods Word.

Sundry be the reasons and ends, why Excommunication is vsed; as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That many good men bee not euill spoken of, for a few bad;

That good and vertuous persons may not bee infected, through the continuall, or much familiarity of the wicked: For as Saint *Paul* saith, a little leauen leaueneth the whole lumpe [a].

[a] 1. Cor. 5. 6.

And that he which hath fallen, through shame of the world may at the length learne to blaspheme no more [b]; and through repentance be saued [c].

[b] 1. Tim. 1. 20.

[c] 1. Cor. 5. 5.

Among all other causes therefore of Excommunication, one is, and not the least, that the person Excommunicate may not be condemned vtterly, but returne vnto the Lord by repentance, and so be receiued againe into the visible Church, as S. *Paul* willed the incestuous man should be [d].

[d] 1. Cor. 5. 7, &c.

The

The Aduersaries vnto this truth.

Contrarywise the Montanists [a], and the Nouatians [b], are of opinion, that so many as after Baptisme doe fall into sinne, be vtterly damned of God, and therefore be not to finde fauour at the Churches hands.

[a] D. Hiero. ad Marc. l. 2.
[b] D. Cyprian. l. 4. epist. 2.

34. Article.

Of the traditions of the Church.

1 *It is not necessary that traditions and ceremonies be in all places, one, or vtterly like: for at all times they haue bin diuers, and changed, according to the diuersity of countries, times, and mens manners; so that nothing bee ordained against Gods Word* [2]. *Whosoeuer through his priuate iudgement willingly, and purposely doth openly breake the traditions and ceremonies of the Church,* 3 *which bee not repugnant to the word of God, and be ordained, and approoued by common authority, ought to be rebuked openly (that other may feare to doe the like) as hee that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren* 4. *Euery particular or nationall Church, hath authority to ordaine, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that al things be done to edifying.*

The Propositions.

1. Traditions, or ceremonies are not necessary to be like, and the same in all places.

2. No priuate man of a self-will, and purposely, may in pub-

like violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the Word of God.

3. Ceremonies, and traditions, ordained by authority of man, if they be repugnant to Gods Word, are not to be kept, and obserued of any man.

4. Euery particular, or nationall Church, may ordaine, change, and abolish ceremonies or rites, ordayned onely by mans authority, so that all things be done to edifying.

3. Proposition.

Traditions, or ceremonies, are not necessarily to be like, or the same in all places.

The proofe from Gods Word.

IF a necessity were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law bin, as they are now [a], abolished; neither would the Apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke [b], sometime on the Sabbath daies [c], sometimes publikely, in the Temple [d], in the synagogues [e], and in the Schooles [f], sometime priuately, in house after house [g], and in chambers [h], sometimes in the day time [i], sometime in the night [k].

Neither kept they the same course in the ministration of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies [l], and in priuate houses [m], before many [n], and when none of the faithfull, but the minister onely, and the party to be baptized, were present [o]; and ministred likewise the Supper of

[a] Act. 6. 14, 10. 13. & 15. 1, &c. Gal. 2. 3, &c. Eph. 2. 14. Col. 2. 16.
[b] Acts 2. 46. 5. 24.
[c] Acts 13. 14. 17. 2. 18. 4.
[d] Acts 2. 46. 3. 15. 26.
[e] Acts 9. 20. 14
[f] 1. 17. 10. 18. 4.
[g] Acts. 19. 9.
[h] Acts 5. 42
[i] Acts 1. 13. 20 8. 28. 30, 31.
[k] Acts 2. 46. 3. 1
[l] Acts 20. 7.
[m] Acts. 2. 46.
[n] Acts 16. 33. 10. 27, 48.
[o] Acts 18. 12 [a] 10. 27, 48.
[p] Acts 8. 36.

of the Lord, in the day time [p], and at mid-night [q], in the open Churches [r], and in priuate houses [s].

So nothing therefore bee done against the VVord of God, traditions, and ceremonies, according to the diuersity of countries, and mens manners, may be changed and diuers.

Of this iudgement with vs be all reformed Churches [t].

[p] Acts. 2. 46.
[q] Acts. 20. 11.
[r] 1. Cor. 11. 17.
[s] Acts 207. 2. 4[x].
[t] Conf. Helv. 2. c. 17. 27. Bohem. c. 15. Gallar. 22. Belg. ar. 32. Aug. ar. 15. & ar 7. touch. abuses. Sax. ar. 20. Wittemb. ar. 35. Sue. c. 14

The Errors and aduersaries vnto this truth.

They are greatly deceiued therefore which thinke, that

The Iewish ceremonies, prescribed by God himselfe for a time vnto the Iewes, are to be obserued of vs Christians. Such were the old Heretikes, the false apostles [a], the Cerdonites [b], the Cerinthians [c], and the Nazarites [d], and are the Familists [e],

[a] Acts 15.
[b] Tertul. contra Mar. l. 4.
[c] Philaster.
[d] D. Hieron. in epist. ad Aug.
[e] H. N. cuang. c. 13. sect. 5.

The traditions, and namely the tradition, and ceremony of the seuenth day for the Sabbath; and the manner of sanctifying thereof, must necessarily be one, and the same alwaies, and in all places. Hence the demi-Iewes, and English Sabbatarians at this time, first touching the sanctification of the seuenth day, how

It is not lawfull for vs to vse the seuenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it [f].

[f] D. B. Sab. do. 1. l. p. 4.

So soone as the 7. day was, so soone was it sanctified, that we might know, that as it came in with the first man, so must it not goe out, but with the last [g].

[g] Ibid. p. 6.

The Sabbath (or seuenth day of Rest,) which hath that commendation of antiquity, ought to stand still in force [h].

[h] Ibid. p. 9.

All the Iudaicall dayes, and Feasts being taken away, onely the Sabbath remaineth [i].

[i] Ibid. 128.

And next, concerning the forme, and manner of keeping the day, they deliuer, that

VVe are bound vnto the same Rest with the Iewes on the Sabbath day [k].

[k] Ibid. p. 125.

As the first seuenth day was sanctified: so must the last be [l].

[l] Ibid. p. 6.

VVe be restrained vpon the Sabbath from worke, both hand and foote, as the Iewes were [m].

[m] Ibid. p. 127.

Euery

Euery eccleſiaſticall miniſter in his charge neceſſarily muſt preach, and make a Sermon euery Sabbath day [n], euery man or woman, vnder paine of vtter condemnation, muſt heare a Sermon euery Sabbath day [o].

[n] Ibid. 174.

[o] Ibid. p. 173.

Euery paſtor in his charge muſt execute the diſcipline, and (Presbyteriall) gouernment in his pariſh, euery Sabbath day [p].

[p] Ibid. p. 165.

Laſt of all, deceiued bee the Romane Catholikes, which are of opinion how the Ceremonies of their Church are vniuerſally, and vnder the paine of the great curſe, neceſſarily to be vſed in all places, and countries [q].

[q] Concil. Trid ſeſ. 7. can. 13.

2. Propoſition.

No priuate man, of a ſelfe will, and purpoſely, may in publike violate the traditions; and ceremonies of the Church, which by common authority bee allowed, and are not repugnant to the Word of God.

The proofe from Gods Word.

Great is the priuiledge, great alſo the liberty and freedome of Gods Church, and people.

For they are deliuered

From the curſe of the Law [a].

[a] Gal. 3. 23.

From the Law of ſinne, and of death [b].

[b] Rom. 8. 2.

From all Iewiſh rites, and ceremonies [c].

[c] Acts 15. 24.

And from all humane ordinances, and traditions whatſoeuer, when they are impoſed vpon the conſciences of men, to be obſerued vnder paine of eternall condemnation [d].

[d] Col. 2. 8.

Notwithſtanding, the Church and euery member therof, in his place, is bound to the obſeruation of all traditions, and ceremonies which are allowed by lawfull authority, and are not repugnant to the Word of God: For he that violateth them, cõtemneth not man, but God [e], who hath giuen power to his Church to eſtabliſh whatſoeuer things ſhall make vnto comelineſſe

[e] 1 Cor. 4. 46, 26.

neſſe, Order, and Edification[f].

This, of our godly brethren in their publiſhed writings, is approoued.

[f] Conf. Helv. 1. ar. 25. & 2. c. 24. Bohem. c. 15. 18. Aug. 21. 4. 15. Sax. ar. 20. Sue. c. 14.

The aduerſaries vnto this truth.

Notwithſtanding, ſay the Anabaptiſts[h], The people of God are free from all lawes, owe obedience to no man, are not to be bound with the bands of any iuriſdiction of this world, ſay the Browniſts[i]; are freed from the obſeruation of all rites, and eccleſiaſticall ceremonies; ſay certain miniſters of the preciſe faction both in Scotland, and England[k].

[h] Bullin. contra Anabap. lib. 2. c. 2.

[i] R. H. on Pſal. 122.

[k] D. Bar. cõfer. at. Hamp. p. 70. 71.

Againe, there be of the Clergie, who rather then they will vſe, or obſerue any rites, ceremonies, or orders, though lawfully ratified, which pleaſe them not, will diſquiet the whole Church, forſake their charges, leaue their vocations, raiſe ſtirs, and cauſe diuiſions in the Church; as did many, when it was in Germany about the Rhene, Frankeland, & Sueaueland, whereby moſt lamentable effects did enſue[l]; and doe the refractorie miniſters in the Church of England at this day[m], the more is the pity.

[l] Phil. Mel. ep. ad paſtores & in comitatu Manſfield.

[m] Burges in his letter vnto K. Iames, anno. 1604. ſaith, the number of thoſe miniſters ſo refuſing conformity, were 6. or 700. viz. (as it is in the Lincolnſhire miniſters Apologie) in Oxfordſhire 9. Statfordſhire, 14. Dorcetſhire, 17. Hartfordſhire 17. Northamptonſhire, 20. Surry, 21. Norfolke, 28. Wiltſhire, 31. Buckinghamſhire, 33. Suſſex, 47. Leiceſterſhire, 57. Eſſex, 57. Cheſhire, 12. Bedfordſhire, 16. Somerſetſhire, 17. Darbyſhire, 20. Lancaſhire, 21. Kent, 23. London, 30. Lincolneſhire, 33. Warwickſhire, 44. Deuonſhire, and Cornewall, 51. Northamptonſhire, 57 Suffolke, 71.

The principall author of theſe tragicall furies, about ceremonial matters, was *Flacius Illyricus*, whoſe preachings were, that rather then miniſters ſhould yeeld vnto the ſeruitude of ceremonies, they ſhould abandon their calling, and giue ouer the miniſtery, to the end that Princes and magiſtrates, euen for feare of vprores, and popular tumults, might be forced at the length to ſet their miniſters free from the obſeruation of all ceremonies, more then any were willing to vſe themſelues[n].

[n] *Fateor me ſuaſiſſe & Francis, & aliis, ne deſererent Eccleſias propter ſeruitatem, quæ ſine impietate ſuſtineri poſſet. Nam quod Illyricus vociferatur, potius vaſtitatem fuiſſe faciendam in templis, & metu ſeditionum terrendos Principes, ego ne nunc quidem tam triſtis ſententiæ autor eſſe velim, inquit Phil. Melanctlon, epiſt. ad pium Lectorem inter epiſt. Theolog. ſuas Pag. 455.*

3. Propoſition.

Ceremonies, and traditions, ordained by the authority of man, if they be repugnant to Gods Word, are not to be kept and obſerued of any man.

The proofe of Gods Word.

Of ceremonies, and traditions repugnant to the Word of God, there be two ſorts; whereof ſome are things meerely impious, and wicked; ſuch was the Iſraelites calfe [a], and Nebuchadnezars idoll [b]; and be the Papiſticall Images, Reliques, Agnus-deis, and Croſſes, to which they doe giue diuine adoration [c]. Theſe, and ſuch like be all flatly forbidden [d]. Others are of things, by God in his VVord neither commanded, nor forbidden; as of eating, or not eating Fleſh; of wearing, or not wearing ſome Apparell; of keeping, or not keeping ſome dayes holy by abſtinence from bodily labour, &c: the which are not to be obſerued of any Chriſtian, when for ſound doctrine it is deliuered, that ſuch workes either do merit remiſſion of ſinnes; or be the acceptable ſeruice of God; or doe more pleaſe then the obſeruation of the lawes preſcribed by God himſelfe; or neceſſarily to be done, inſomuch as they are damned, who doe them not.

Wee muſt therefore haue alwaies in minde, that wee are bought with a price, and therefore may not be the ſeruants of men [e]; and that none humane conſtitution in the Church, doth binde any man to breake the leaſt commandement of God [f].

The conſideration hereof hath cauſed other Churches alſo with a ſweete conſent to condemne ſuch wicked ceremonies, and traditions of men [g].

[a] Exod.30. 4,&c.
[b] Dan.3.1, &c.
[c] See afore Art.22.prop. 3,4,5.
[d] Thou ſhalt make thee no grauen Image, neither any ſimilitude of things, &c. Thou ſhalt not bow downe to them, neither ſerue them, &c. Exod. 20.4,5.
[e] 1.Cor.7.23.
[f] Acts 5.19.
[g] Conf. Helv. 1.ar.4.&2.c. 144.27. Baſil. ar.ſect.3.ar. 16.Bohem.c. 15.Gal.ar. 24. 33.Belg.ar.7. 29.32.Auguſt.ar.15. Wittemb.ar. 28 29.32.33. Sueuica.c 8. 14.15.

The

The errors and aduerſaries vnto this truth.

Such vngodly traditions, and ceremonies, are all the ceremonies and traditions in a manner of the Antichriſtian ſynagogue of Rome.

Such alſo bee the Sabbatarian traditions, and ceremonies, lately broached: becauſe they be impoſed vpon the Church, neceſſarily, and perpetually to be obſerued of all, and euery Chriſtian, vnder paine of damnation both of ſoule and body. For ſay they (ſpeaking yet of their priuate, and Claſſicall Iniunctions about the Sabbath day) The Lord hath commanded ſo preciſe a Reſt vnto all ſorts of men, that it may not by any fraude, deceite, or circumvention whatſoeuer be broken, but that he will moſt ſeuerely require it at our hands, vnder the paine of his euerlaſting diſpleaſure [a].

[a] *D. B.* Sab. doct. 1. booke, p. 98.

This (*viz.* the manner of keeping the Sabbath preſcribed by themſelues) the Lord requireth of all, and euery one continually from the beginning, to the end of our liues, without any interruption; Vnder the paine of euerlaſting condemnation [b].

[b] Ibid. p. 146.

Another ſort of people there is among vs, which will obſerue, and vſe all Ceremonies whatſoeuer, as the temporizing Familiſts, who at Rome, and ſuch like places of Superſtition, will goe vnto idolatrous ſeruices, and doe adoration vnto Idols [c]; and no where will they ſtriue, or varie with any one about Religion, but keepe all externall orders [d], albeit in their hearts they ſcorne all profeſſions, and ſeruices but their owne; tearming all Temples and Churches, in deriſion, Common houſes [e]; and all Gods ſeruices, or religions beſides their owne, fooliſhneſſe [f].

[c] Patterne of the præf. Temp.
[d] Ibid.
[e] *H. N.* ſpir. land. cap. 5. ſect. 1.
[f] Ibid.

To the Chriſtian Reader.

Chriſtian, and beloued Reader, let me requeſt thee to obſerue well the firſt ſection of the proofe of this preſent propoſition; and therein how I ſpeake of ceremonies, and traditions apparently impious,

among which, I doe reckon papisticall Crosses, whereunto the Romanists do attribute diuine adoration, as else-where in this booke, and subscription of mine, I haue declared, and could more copiously; but the reliques of a Libell of theirs, left in the Parish Church of Euborne in Bark-shire, an. 1604. sufficiently shall expresse the thoughts of Papists touching their Crosse, and crossing: whose words be these,

Now Mr. Parson, for your welcome home,
Reade these few lines, you know not from whom.
You hold Crosse for an outward token, and signe,
And remembrance onely, in religion thine;
And of the profession the people doe make.
For more then this comes to, thou doest it not take.
Yet holy Church tels vs, of holy Crosse much more [g].
Of power, and vertue to heale sicke, and sore;
Of holinesse to blesse vs, and keepe vs from euill,
From foule feend to fend vs, and saue vs from Deuill;
And of many miracles, which holy Crosse hath wrought,
All which by tradition, to light Church hath brought.
Wherefore holy worship, holy Church doth giue;
And surely so will wee, so long as wee liue.
Though thou saist Idolatrie, and vilde superstition,
Yet wee know it is holy Churches tradition.
Holy Crosse then disgrace not, but bring it in renowne.
For vp shall the Crosse goe, and you shall downe.

[g] Vide Coster. Iesu. enchirid. controuers. c. 11. de S. Cruc. pag. 358. &c.

Of this Crosse I speake, and meant, and of none other, when I number it among things meerely impious, and vnlawfull: And therefore haue I not a little wondred at those my Brethren, which draw these words of mine in this section vnto the Crosse vsed in our Church at Baptisme [h], which I neuer thought, nor take to be either papisticall, or impious, because none adoration, not so much as ciuill, much lesse diuine, is giuen thereunto, either by our Church in generall, or of any minister, or member thereof in particular. If they haue no other Patrons for their not vsing, or refusing the ceremonie of the Crosse then my selfe, they are in an ill case. For both in my iudgement

[h] Abrid. of the Lincolne minist. Apol. vnto K. Iames, an. 1605. p. 30.

iudgement,and practice I doe allow thereof. This their peruerting of my words,contrary to their ſenſe,and my meaning telleth mee, that other mens words and names, are but too much abuſed by them in that book,to the backing of ſchiſme and faction in the Church, and State, which from our ſoules we doe abhorre.

4. Propoſition.

Euery particular,or nationall Church may ordaine, change, and aboliſh ceremonies,or rites,ordayned onely by mans authority,ſo that all things be done to edifying.

It hath pleaſed our moſt mercifull Lord and Sauiour Chriſt, for the maintenance of his Church militant, that two ſorts of rites,or ceremonies ſhould be vſed,whereof

Some, God his moſt excellent maieſty hath himſelfe ordained, as the ceremony of Baptiſme, and the Lords Supper: which are till the end of the world,without all addition,diminution,and alteration,with all zeale, and religion to be obſerued.

Others be ordained by the authority of each prouincial,or nationall Church,and that partly for comelines, that is to ſay, that by theſe helpes, the people of God the better may bee inflamed with a godly zeale;and that ſobernes, and grauity may appeare in the well handling of Eccleſiaſtical matters:& partly for order ſake,euen that Gouernours may haue rules and directions how to gouerne by; Auditors, and inferiours may know how to prepare,and behaue themſelues in ſacred aſſemblies; and a ioyfull peace may be continued, by the well ordering of Church affaires.

We haue already prooued [a], that theſe latter ſort of ceremonies may be made,and changed,augmented or diminiſhed, as fit oportunity, and occaſions ſhall be miniſtred, and that by particular or nationall Churches: which thing is alſo affirmed by our neighbours [b].

[a] In this art. Prop. 1.
[b] Conf. Helv. 2.c.27. Bohe. c.15. Gal ar. 12. Belg ar.32. Aug de abu. ar.7. Witte. ar 35. Sue.c.14.

Aduerſaries vnto this truth.

This manifeſteth to the world, the intolerable arrogancie of the Romiſh Church, which dare take vpon her to alter, and apply to wrong vſes, the very Sacraments inſtituted euen by Chriſt himſelfe [a], and to preſcribe ceremonies and rites, not to ſome particular, but to all Churches, in all times, and places [b].

[a] See ar. 25. pr. 10.
[b] Trid. Conc. ſeſſ. 7. c. 13.

It ſheweth alſo the boldneſſe of our home-aduerſaries, the Puritane-dominicans; which ſay that the Church, nor no man can take away the liberty (of working ſixe daies in the weeke) from men, and driue them to a neceſſary reſt of the body (vpon any tauing the ſeuenth [c].)

[c] T.C. 1. rep. p. 120.

Againe ſay theſe men, the Church haue none authority, ordinarily, and perpetually to ſanctifie any day, but the ſeuenth day, which the Lord hath ſanctified [d], nor to ſet vp any day like to the Sabbath day [e].

[d] D.B. doct. of Sab. 1. B. p 31.
[e] Ibid. p. 47.

The latter ſort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holy-dayes falling on the weeke dayes, and ordained by the lawfull authority of the Church.

35. Article.

Of Homilies.

The ſecond booke of Homilies, the ſeuerall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholeſome doctrine, and neceſſary for theſe times, as doth the former booke of Homilies, which were ſet forth in the time of Edward *the ſixt: and therefore wee iudge them to be read in Churches by the Miniſters diligently, and diſtinctly, that they may be vnderſtood of the people.*

Of

Of the names of the Homilies.

1. Of the right vſe of the Church.
2. Againſt perill of Idolatry.
3. Of the repairing, and keeping cleane of Churches.
4. Of good workes, firſt of Faſting.
5. Againſt Gluttony, and Drunkenneſſe.
6. Againſt exceſſe of apparell.
7. Of Prayer.
8. Of the place, and time of Prayer.
9. That Common-Prayers and Sacraments ought to bee miniſtred in a known tongue.
10. Of the reuerend eſtimation of Gods Word.
11. Of Almes-doing.
12. Of the Natiuitie of Chriſt.
13. Of the Paſſion of Chriſt.
14. Of the Reſurrection of Chriſt.
15. Of the worthy receiuing of the Sacrament of the Body and Blood of Chriſt.
16. Of the gifts of the holy Ghoſt.
17. For the Rogation dayes.
18. Of the ſtate of Matrimony.
19. Of Repentance.
20. Againſt Idleneſſe.
21. Againſt Rebellion.

Touching this Article, the greateſt matter is, not whether theſe Homilies meant and mentioned, doe containe doctrine both godly, wholeſome, and neceſſary, but whether Homilies, or any Apocrypha writings at all may bee read in the open Church, and before the congregation, which I thinke they may, and proone it thus.

Great is the excellency, great alſo the vtility of Gods Word preached. Therefore ſaith S. *Paul*, None can beleeue without a preacher[a]: and, Woe is me if I preach not the Goſpell[b]. Howbeit the manner of preaching is not alwaies one, and the ſame. For the Apoſtles were to teach as well by the pen, as by the liuely voice[c].

Paul did preach the Goſpell by writing[d]: we owe in a manner

[a] Rom. 10.
[b] 1 Tim. 4. 16.
[c] D. Whitak. cont. Bel. con. 1. q. 6. p. 335.
[d] D. Fulke againſt the Rhem. an. Rom. 1. 15.

uermore to the bonds of *Paul* (for his bookes,) than to his liberty, for preaching [e].

Caluins writings will edifie all men continually in the time to come [f], Protestants bookes are witnesses of sound doctrine, and sincere Christianitie [g].

For my part, I cannot but magnifie the goodnes of God for all good meanes to bring vs vnto Faith, and so vnto saluation, but especially for the writtē labours of holy and learned men, whose doings in all ages not onely haue beene approoued, but also vsed, and read many of them in the most sacred assemblies. So

In the Primitiue Church was publikely read the Epistle to the Laodicians, in the Church of the Colossians [h], the Epistle of Clemens vnto the Corinthians [i].

Hermes his pastor [k], and the Homilies of the Fathers [l].

In the reformed Church in Flanders [m], and France [n], read are Mr. *Calvins* sermons vpon *Iob:* and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme is both read, and expounded publikely, and that before the whole Congregation [o].

[e] Pauli vinculis plura pene quam libertati debemus. Bez. epi. ded. Olevian. com. in epi. ad Galat.

[f] The Ministers of Geneuas epist. before Calv. on Deuteron.

[g] Soiter de Vinda de bello. Pa. l. 2.

[h] D. Chrys. & Muscul. in ad. Col. 4.

[i] Eus. l. 4. c. 23.

[k] Idem l. 3. c. 3.

[l] T. C. 2. rep. p. 110.

[m] D. Sutclif. an. to the Petit. c. 1. p. 23.

[n] Editæ sunt igitur iampridem Gallicæ istæ conciones (Calvini in Iobum) &c. Neq; id vero temerè factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum ecclesiarum fructu, quibus vsque adeo priuatim & publicè placuerunt, vt plurimis in locis, quibus quotidiani Pastores deerant, pastorum Cice fuerint, Beza. præf. Concionum I. Cal. in Iobum. [o] Smeton. contra Hamilton. p. 106.

The errors and aduersaries vnto this truth.

Deceiued then, and out of the way of truth, are they, which of preaching by the mouth conceiue either to basely, or too highly: too basely, as do the Anabaptists, and Family of Loue, they affirming there ought to be no preachiug at all, [a] and that Preachers are not sent of God, neither do preach Gods word, but the dead letter of the Scripture; these [b], with the said Anabaptists, terming them letter-Doctors [c], preaching the letter, and imagination of their owne knowledge, but not the Word of the liuing God [d].

Too highly, as doe the Puritanes of all sorts. For say they, except

[a] Wilkinf. against the Fa. of Loue, p. 75.

[b] Bullin. contra Anabap.

[c] H. N. lamen. Complaint.

[d] Idem 1. exhor. 16. 18.

Except God worke miraculouſly, and extraordinarily, (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliuer ſo much as one poore ſoule from deſtruction [e]: Reading (of whatſoeuer in the Church) without preaching, is not feeding, but as ill as playing vpon a ſtage, and worſe too [f].

[e] T.C. 1. rep. p. 17. 3.
[f] 1. Admon. to the Parliam.

VVithout preaching of the VVord (*viz.* by the liuely voice of a Miniſter, and, without the booke) the Sabbath cannot be hallowed either of a miniſter or people, in the leaſt meaſure which the Lord requireth of vs [g].

[g] D.B. Sab. do. 2. B. p. 277.

Next, erre doe they, which ſet their wits and learning, either againſt all bookes in generall, except the ſacred Bible, or againſt the publike reading of any learned mens writings; be they neuer ſo diuine and godly, in the open and ſacred aſſemblies.

Of the former ſort are the Anabaptiſts; who, as *Sleidan* recordeth did burne the bookes, writings, and monuments of learned men, reſeruing and preſeruing onely the holy Scriptures from the fire [h].

[h] Sleidan. com. l. 10.

Of the latter be the Browniſts, Diſciplinarians, and Sabbatarians.

The Browniſts do ſay, that no Apocrypha muſt be brought into the Chriſtiã aſſemblies [i], ſo the Diſciplinarians; Miniſters ought not to reade openly in the congregation any writings, but onely the Canonicall Scriptures [k], they complaine that humane writings are brought into the Church [l]: they cry out, Remooue Homilies [m], and they ſupplicate vnto K. *Iames*, that the Canonicall Scriptures onely, may be read in the Church [n].

[i] Gifford againſt the Br. 15.
[k] Fruct. ſer. on Rom. 12. p. 60.
[l] Def. of the god. Min. p. 116.
[m] 1. Admon. to Parliam.
[n] The Petit. of the thouſand.

And ſo, but much more bitterly and erroneouſly the Sabbatarians: wee damne our ſelues (ſay they) if wee goe not from thoſe miniſters and Churches, where the Scriptures and homilies onely bee read: and ſeeke not vnto the Prophets when (and ſo often as) we haue them not at home [o].

[o] D.B. Sab. doc. 2. booke p. 173.

36. Article.

Of consecration of Bishops, and Ministers.

The booke of Consecration [1] *of Archbishops, and Bishops, and ordering of Priests, and Deacons, set forth in the time of* Edward *the sixt, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such consecration, and ordering: neither hath it any thing, that of it selfe is superstitious, or vngodly. And therefore* [2] *whosoeuer are consecrated, or ordered according to the rites of that booke, since the second yeere of the aforesaid K.* Edward, *vnto this time, or hereafter, shal be consecrated, or ordered, according to the same rites, wee decree all such to be rightly, and orderly, and lawfully consecrated and ordered.*

The Propositions.

1. It is agreeable to the VVord of God, and practice of the primitiue Church, that there shouldbe Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

2. VVhosoeuer be or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

1. Proposition.

It is agreeable to the Word of God, and practice of the primitiue Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiasticall Ministers.

The

The proofe from Gods Word.

ALbeit the termes, and titles of Archbishops wee finde not: yet the superiority which they enioy, and authority which the Bishops and Archbishops doe exercise, in ordering, and consecrating of Bishops, and ecclesiasticall Ministers, is grounded vpon the word of God. For we finde, that

In the Apostles daies, how themselues both were in dignity aboue the Euangelists, and the 70. disciples, and for authoritie both in and ouer the Church, as twelue Patriarkes, saith *Beza*, [a], and also established an Ecclesiastical Hierarchie. Hence came it, that Bishop was of Ierusalem, *Iames* [b].

Of Antioch, *Peter* [c], of the *Asian* Churches, *Iohn* [d], of *Alexanaria*, *Marke* [e], of Ephesus [f], yea and all Asia [g], *Timothie*; of all Creete, *Titus* [h], of Philippos, Epaphroditus [i], of Corinth and Achaia, Apollos: of Athens, Dionysius; of France, Crescens [k], of Brittaine, Aristobulus [l].

In the purer times succeeding the Apostles, so approoued was the administration of the Church affaires by these kinde of men, as

They ordained Patriarches, and Corepiscopi [m].

They ratified the degrees of Ecclesiasticall supereminencie, at the first, and most famous Councell at Nice [n].

They glorified much, and greatly, that they had receiued the Apostles doctrine by a succession of Bishops [o], that they were the successors in the Apostles doctrine, of the godly Bishops [p], and that Bishops succeeded in the roome of Apostles [q].

Their godly monuments, and worthy labours, and bookes yet extant, doe shew that Bishop was of Lions, Irenæus; of Antioch, Ignatius; of Carthage, Cyprian; of Herusalem, Cyrill; of Alexandria, Athanasius; Basil, of Cesarea; of all Thracia, Asia, and Pontus, Chrysostome; Hilarie of Potiers; Augustine of Hippo, Ambrose of Millane: all of these, most notable instruments for the aduancement of Gods honour and glory in their daies.

Finally, from the Apostles daies hitherto, there neuer wan-

[a] Bez. in Acta Apost. 1. 2.
[b] D. Christ. in Act. hom. 33.
[c] D. Hie. in Gal.
[d] Euf.
[e] D. Hier. ad Eugr.
D. Hier. in 2. Tim. 5.
[f] Theo. arg. in epist. ad Tit.
[g] Theo. in epi. ad Phil.
[h] Euf. l. 2.
[i] Doroth. in Apost. synop.
[k] Heming. syntag. tit. de guber. Ec.
[l] Beza epist. 1
[m] D. Iren. 13. c. 3.
[n] Sadel. de leg. voc. p. 20.
[o] D. Aug. in Psal. 44.

ted a succession of Bishops, neither in the East, nor Westerne Churches, albeit there haue bin from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions, and places, to the discredit of their calling and profession. So prudent hath the Almighty beene for the augmentation of his glory and people, by this kind, and calling of men.

The Errors and aduersaries vnto this truth.

This manifesteth the erroneous and euill minds,

1. Of the Anabaptists, who condemne all superiority among men, saying that euery man should be equall for calling; and that there should be no difference of persons among Christians [a].

[a] Sleidan. com. lib. 5.

2. Of the old heretickes *viz.* the Contobaptites, which allowed of no Bishops [b].

[b] Niceph. lib. 18. c. 49.

The Acephalians, who would not bee at the command, or yeeld obedience vnto the Bishops [c].

[c] Mag. eccles. hist. Cen. 7. c. 5 & Niceph.

The Aerians, that equalled Bishops, and Priests, making them all one [d].

[d] August. de hæres. cap. 53.

The Apostolikes, which condemned Prelacy [e].

[e] D. Bernard. in Cant. ser. 66.

3. Of the late Schismatikes, namely

The Iesuites, who cannot brooke Episcopall preminence [f]; and in their high court of Reformation haue made a law, for the vtter abrogation of all Episcopall iurisdictions [g].

[f] Declar. motuum & ca. 20.

[g] Quod libets p. 142.

The Disciplinarians, or Puritanes among our selues. For they abhorre, and altogether doe loath the callings of Archbishops, Bishops, &c. as the author of the Fruitfull Sermon doth [h]; and say, that by the prelaticall Discipline, the liberty of the Church is taken away [i], and that in stead of Archbishops, and Bishops, an equality must be made of ministers [k].

[h] Fruit. ser. on Rom. 12. p. 37.

[i] Assert polit. p. 29.

[k] Admon. to the Bar.

They tearme the differences of Ministers, a proud ambitious superiority of one minister aboue another [l]; and Archbishops, and Bishops, they call the supposed Gouernours of the Church of England [m].

[l] Disco. of D. Ban. ser. p. 37.

[m] Demon. of Disepist. ded.

Some

Some of them will not haue Biſhops to bee obeyed either when they cite, or when they inhibit, or when they excommunicate [n].

[n] Mar. theſ. 49. 82. 83.

Some of them haue not onely Archbiſhops, and Biſhops, but alſo Parſons, and Vicars in deteſtation. For *Miles Monopodios* numbreth Parſons, and Vicars among the hundred points of Popery, yet remayning in our Church [o].

[o] Sold of Bar. in the end.

Others, ſay that birds of the ſame feather, viz. Archbiſhops, and Biſhops, are Parſons and Vicars [p].

[p] 1. Admon. to the Parliam.

Barrow publiſheth that Parſonages, and Vicarages bee in name, office, and function; as Popiſh, and Antichriſtian, as any of the other [q].

[q] Bar. diſco. p. 54.

It is therfore an egregious vntruth that Puritanes (or which is equiualent:) The good men, the faithfull, and Innocent miniſters, (for ſo do they ſtile themſelues) affect not any popularity, or parity in the Church of God, as ſome of them would make his Maieſtie beleeue [r].

[r] Burges L. to K. James before his Apo.

2. Propoſition.

Whoſoeuer be, or ſhall be confirmed, or ordered, according to the rites of the booke of conſecration of Archbiſhops and Biſhops, and ordering of Prieſts and Deacons; they be rightly, orderly, and lawfully conſecrated, and ordered.

Archbiſhops, Biſhops, and miniſters, which according to the booke of Conſecration, be, or ſhall be conſecrated, or ordered, they are conſecrated, and ordained, rightly, orderly, and lawfully, becauſe afore their Conſecration and ordination, they be rightly tried, or examined; by impoſition of hands. a needefull and ſeaſonable prayers, they be conſecrated, and ordained: and all this is performed by thoſe perſons, that is, by Biſhops, to whom the ordination and conſecration of Biſhops and miniſters, was alwaies principally committed [s], and alſo

[s] D Fulke againſt the Rhem ſol. 39.

after the same forme, and fashion (corruptions beeing afore taken away, and remooued) as Bishops, and Priests afore the raigne of K. *Edward* the sixt, formerly were.

Errors and aduersaries vnto this truth.

Well therefore may they disgorge their stomakes, but trouble our consciences they shall neuer, which condemne, or depraue our callings; as doe

1. The Family of Loue, which dislike, and labour to make contemptible the outward admission of ministers [a].

[a] H.N. euan. c.13. sect.2.

2. The Papists; who say their pleasure, of the Bishops and ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants [b].

[b] Houlets 7. reas.

Whosoeuer taketh vpon him to preach, to minister Sacraments, &c. and is not ordered by a true Catholike (that is, a Popish) Bishop, to be a Curate of soules, Parson, Bishop, &c. he is a theefe, and a murderer [c].

[c] Test. Rhem. an. Iohn. 10.1

Our Bishops & mniisters, they are not come in by the doore (saith *Stapleton*) they haue stolne in like theeues [d]; they bee vnordered Apostates [e], pretended [f], and sacrilegious ministers [g], Intruders [h], Meere lay-men, and not Priests; because first they haue receiued none other Orders, and next, they are not ordained by such a Bishop, and Priest, as the Catholike (Romane) Church hath put in authority [i].

[d] Staple. fort. 2. part. cap. 8. p. 141.
[e] Art. to the execut. c. 3. p. 41.
[f] Ibid. c. 7. p. 148.
[g] Ibid. c. 9. p. 211.
[h] Ibid. c. 8. p. 211.
[i] Howl. 7. reas.

3. The Puritanes: For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the Scriptures, for to exercise [k]: they are not sent of God: They be not the ministers of Iesus Christ, by whom he will aduance his Gospell [l].

[k] T.C. def. p. 21. sect. 1.
[l] Dial. of the strife. præf.

Inferior ministers they are, not (say they) according to Gods word, either proued, elected, called, or ordained [m]. Hence, the Church of England wanteth (say they) her Pastors and teachers,

[m] 1. Admon. to the Parliam.

ers[n], and hence they vrge diuers afore ordained to seeke at their Classis, a new approbation, which they tearme the Lords ordinance[o], and to take new callings from classicall ministers, renouncing their calling from Bishops.

[n] Fruct. ser. on Rom. 12. p. 36.
[o] Eng. Scottiz 3. b. c. 14. p. 113. p. Ibid.

37. Article.

Of the ciuill Magistrare.

1. *The Kings Maiesty hath the chiefe power in this realme of England, and other his dominions, 2. vnto whom the chiefe gouernment of all estates of this realme, whether they be ecclesiasticall, or ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraine iurisdiction, where we attribute to the Kings Maiesty the chiefe gouernment, by which titles wee vnderstand the mindes of some slanderous folkes to be offended. 3. we giue not to our Prince the ministring either of Gods Word, or of the Sacraments: the which thing the Iniunctions also sometime set forth by Elizabeth our (late) Queene, doe most plainely testifie, but that onely prerogatiue, which we see to haue bin giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they bee Ecclesiasticall, or Temporall, 4. and restraine with the ciuill sword the stubborne, and euill doers.*

5. *The Bishop of Rome hath no iurisdiction in this realme of England.*

6. *The lawes of the realme may punish Christian men with death, for hainous and grieuous offences.*

7. *It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.*

The

The Propoſitions.

1. The Kings Maieſty hath the chiefe power in this realme of England, and other his dominions.

2. The Kings Maieſty hath the chiefe gouernment of all eſtates, eccleſiaſticall and ciuill, in all cauſes within his dominions.

3. His Highneſſe may not execute the eccleſiaſticall duties of preaching, and miniſtring the ſacraments, and yet is to preſcribe lawes, and directions vnto all eſtates, both eccleſiaſticall and temporall.

4. The King by his authority is to reſtraine with the materiall ſword, and to puniſh malefactors.

5. The Biſhop of Rome hath no iuriſdiction in this realme of England (nor of the other of the Kings dominions.)

6. By the lawes of this realme, Chriſtian men, for hainous and grieuous offences, may be put to death.

7. It is lawfull for Chriſtian men, at the commandement of the magiſtrate, to weare weapons, and ſerue in warres.

1. Propoſition.

The Kings maieſty hath the chiefe power in this realme of England, and other his dominions.

The proofe from Gods Word.

Diuers, and ſundry be the formes of Common weales, and magiſtracy. For ſome, where many, and they of the inferiour people, beare the ſway, as in a Democraty; ſome, where a few, and that of choice, and the beſt men doe gouerne, as in an Ariſtocraty; and ſome, where one man (or woman) hath the pre-

eminence,

eminence, as in a Monarchie; ſuch is the gouernment of this Kingdome.

Notwithſtanding whatſoeuer the gouernment is, either Democraticall, Ariſtocraticall, or Monarchcial, Gods VVord doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whoſoeuer reſiſteth the power, reſiſteth the ordinance of God [a].

We muſt be ſubiect to the principalities, and powers, and obedient, and ready to euery good worke [b].

We muſt ſubmit our ſelues vnto all manner of ordinance of man, for the Lords ſake [c].

We muſt pray for Kings, and for all that bee in authoritie [d].

Finally, we muſt giue to all men their duty; tribute, to whom tribute; cuſtome, to whom cuſtome; feare, to whom feare; and honour, to whom honour is due [e].

But of the Monarchciall gouernment ſpeciall mention is made in the writings of the Prophets, and Apoſtles.

Kings ſhall be their nurcing fathers, and Queenes ſhall be thy nources, ſaith *Eſay* [f].

The Apoſtle *Peter* calleth the King, the ſuperior (or him that hath the chiefe power) as our King *Iames* hath in his dominions [g].

All Churches Proteſtant and reformed, ſubſcribe vnto this doctrine [h] as both Apoſtolicall and Orthodaxall.

[a] Rom.13.1. 2.
[b] Tit.3.1.
[c] 1.Pet.2.13.
[d] 1.Tim.2.1.
[e] Rom.13.7.
[f] Eſa.43.23.
[g] 1 Pet.2. 13.
[h] Conf.Helv. 1.ar.26.& 2. c.30.Baſil.ar. 7.Bohe.c.16. & in the Concil.Belg. ar.36. Aug.ar.16. 17.Saxon.ar. 23.Sue.in. petor.

The Errors, and aduerſaries vnto this truth.

Theſe Churches with vs, and wee with them, vtterly condemne the opinions,

Of the dreamers, whereof the Apoſtle ſpeaketh, which deſpiſe gouernment, and ſpeake euill of them which are in authoritie [a].

Of the Manichies [b], Fratricellians [c], Flagelliferies [d], Anabaptiſts [e], and Family of Loue [f], all which raile vpon, and condemne

[a] Epi.of Iu.8.
[b] D.Auguſt. contra Fauſt. l.22.c.74.
[c] W.Tho. diſc.of Italie, p.5.9.
[d] Prateol. hæreſ.de Flagel.
[e] Alth.Conc. Io.pag.Io.191.
[f] H.N. calleth a King The ſcum. of ignorance.Spir. land.c.6.ſect.5

demne magistracie.

Of them who allow not of the gouernment by women, but vtterly deteſt the ſame: ſuch were they in Italy, which ſaid,

Interitus mundi eſt à muliere regi [g]. Againe, ſpeaking vnto women; *Abundè magna ciuitas vobis ſit domus, publicum neque noſcatis, neque vos noſcat* [h]: ſuch in France, who thinke how the law of God, and nature is violated, where a woman is ſuffered to reigne, and gouerne [i]; ſuch in Scotland, or Scottiſh men rather from Geneua, which wrote, that

A womans gouernment is a monſtriferous Empire, moſt deteſtable and damnable [k].

Againe: I am aſſured that God hath reuealed to ſome in this age, that it is more then a monſter in nature, that a woman ſhall raigne, and haue Empire aboue man, &c. [l].

And little differing from theſe men are they in England, which tearmed *The Harborough for faithfull ſubiects*, a carnall and vnlearned booke, ſmelling altogether of earth, without rime, and without reaſon, for defending the regiment of women ouer men (when it falleth vnto them by inheritance to gouerne) to be lawfull and good [m]. Hee which ſo cenſureth the ſaid *Harborough*, was the Mar-prelate; and this his Cenſure declareth, that he was the Mar-prince, aſwell as the Mar-prelate.

[g] W. Th. deſcr. of Italy. p. 129. a.
[h] Lud. Viues de inſtit. fam. Chr. lib.
[i] Nec ſolum naturæ iura conuelluntur, ſed etiam omnium gentium quæ nunquam fœminas regnare permiſerunt, &c. Bodin meth. hiſt. c. 6. p. 257.
[k] Againſt the regim. of women, Blaſt. præf.
[l] Ibid.
[m] Martin. Marpr. epiſt. of D. Bridges.

2. Propoſition.

The Kings Maieſtie hath the chiefe gouernment of all eſtates, eccleſiaſticall and ciuill, in all cauſes, within his dominions.

The proofe from Gods Word.

Wee aſcribe that vnto our King by this aſſertion, which is giuen to euery King, or Queene in their owne dominion by the Word of God. For

They

They are for titles, gracious Lords[a], Princes,[b] the miniſters of God[c], the Nurſes of the Church[d], Gods[e]; For authority the chiefe[f]. Which mooueth S. *Paul* to exhort, that ſupplications bee made for all men, but firſt for Kings, as the chiefe[g].

Againe, Euery ſoule is commanded to bee ſubiect to the higher power, &c[h].

Finally, the examples are manifold and pregnant ſhewing the principalitie of Kings ouer all perſons, and cauſes. For *Aaron* the high Prieſt, called *Moſes* the chiefe Prince, his Lord[i], ſo did *Abimelech* tearme *Saul* his Lord[k].

K. *Iehoſaphat*, as chiefe in Iudah, appointed Iudges, Leuites, and Prieſts[l].

K. *Ezechias* alſo as chiefe, ſent vnto all Iſrael, and Iudah, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the Paſſeouer[m]: alſo hee appointed the courſe of Prieſts, and Leuites by their turnes[n], and commanded all the Prieſts to offer ſacrifice, &c. and they obeyed him[o], and enioyned all the congregation to bring offerings, and they brought them[p].

Which we doe vnto ours, the very ſame doe the Churches of God aſcribe vnto Chriſtian Magiſtrates in their principalities.

[a] Luk. 22. 25.
[b] Rom. 13. 3.
[c] Ib. 4.
[d] Iſa. 49. 23.
[e] Pſal. 82. 1.
[f] 1 Pet. 2. 13.
[g] 1 Tim. 3. 1.
[h] Rom. 13. 1.
[i] Exod. 32. 22.
[k] 1 Sam. 22. 12.
[l] 2 Chr. 19. 5, &c. 8.
[m] 2 Chr. 30. 1.
[n] 2 Chr. 31. 2.
[o] Ibid. c. 29. 21, 22.
[p] 31. Conf. Helv. 1. ar. 16. & 2. c. 30. Baſil. ar. 7. Bohe. c. 16. Belg. ar. 36. Aug. ar. 16. 17. Sax. ar. 23. Sue. pecorer.

Errors, and aduerſaries to this truth.

Which being true, then falſe is it which the Papiſts deliuer, *viz.* that

The Kings excellency of power is in reſpect of the Nobility, and Lay-magiſtrates vnder him, and not of Popes, Biſhops, or Prieſts, as they haue cure of ſoules[a], Kings and Princes, be they neuer ſo great, muſt be ſubiect vnto ſome Biſhop, Prieſt, or Prelate[b].

The whole Clergie ought to bee free from paying Tribute[c].

Sacerdotes etiam Principibus iure diuino ſubditi deleatur, ſay the

[a] Teſt. Rhem. Annot. 1. Pet. 2. 13.
[b] Ibid. an. Heb. 13. 7.
[c] Ibid. an. Mat. 17. 26.

expurgators, Priests are not by Gods law subiect vnto Princes[d].

[d] Index expurg.p.26.

No man is to be subiect vnto his temporall Prince, and superiour, in matters of religion, or regiment of his soule, but in such things onely as concerne the publike peace and policie[e].

[e] Test.Rhem. an.Rom.13.1.

False also is it which the Puritanes doe hold, namely, that

[f] T.C.rep.p. 144.

Princes must be seruants vnto the Church; bee subiect vnto the Church: submit their scepters vnto the Church, and throw downe their Crownes before the Church[f].

[g] Ec.dis.p.185.

Magistrates as well as other men, must submit themselues, and bee obedient to the iust and lawfull authority of the Church[g], that is, of the Presbytery[h].

[h] That which our Sauiour calleth Presbyterian, and so doth *Luke*.Lear. disc p 89.

Quis tandem reges, & principes, who can exempt euen Kings and Princes, from this, *Non humana, sed diuinà Dominatione*, not humane, but diuine Domination (meaning of the Presbytery) saith *Beza*[i], which Presbyterie they would haue to be in euery parish[k].

[i] Beza de presb.p.124.

[k] There ought to bee in euery Church a Consistory or seigniory of Elders, or gouernors, Lear. disc.p.84. Euery Congregation ought to haue Elders, and an Eldership. Demon. of disc.c.12.p.55.c.14 p.69.

Quot quot ecclesiæ Christi, as many as be members of Christ, and of the Church, they must subiect themselues to the consistorian discipline, *Non hic excipitur Episcopus, aut Imperator*, Neither Bishop, or Emperour is excepted here. *Nulla hic acceptio, aut exceptio est personarum*, Here is no acception, or exception of persons[l].

[l] Snecan.de discip.eccles.p.456.

In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you (Parliament men) haue to plant in euery Congregation a lawfull and godly Seigniory. 1. Admon. to the Parliam.

I would that euery little Parish should haue seuen such (Elders) at the least, and euery meane Church 13. and euery great Church 23. Hunt. of the Foxe, &c. Ec. 2. a.

3. Proposition.

His highnes may not execute the Ecclesiasticall duties of Preaching, and ministring the Sacraments, and yet is to prescribe Lawes, and directions vnto all estates, both Ecclesiasticall, and Temporall.

The

The proofe from Gods Word.

K. *Ezechiah* ſaid vnto the Prieſts, and Leuites of his time, My ſonnes, be not deceiued. For the Lord hath choſen you to ſtand before him, and to ſerue him, and to be his miniſters, and to burne incenſe [a].

☞ So doe we ſay, The Lord hath appointed a company, and calling of men to teach the people, to expound the Scriptures, to celebrate the ſacraments, to handle the keies of the celeſtial kingdome: inſomuch as he whoſoeuer that ſhall preſume to doe theſe things, not called thereunto, and that lawfully [b], though he be a King, or Prince, he may feare that puniſhment which fell vpon Vzzah [c].

Notwithſtanding, all Kings, Queenes, and Princes in their places, may, yea and muſt as occaſion ſeeueth, with K. *Salomon* build an houſe for the Lord [d], and ſet the courſes of Prieſts to their office [e], with K. *Ezechiah* breake the Images, cut downe the Groues, take away the high places [f], appoint the courſes of the Prieſts, and Leuites, and enioyne all the people to miniſter ſuſtenance vnto the Prieſts [g], with K. *Ioſiah*, put downe, and burne the horſes of the Sunne [h], breake downe the houſes of the Sodomites [i], purge Iudah and Ieruſalem from the high places Groues, carued and molten Images [k], appoint the Prieſts to their charges [l], and compell all that are found in Iſrael to ſerue the Lord their God [m], and with the K. of *Niniueh* proclaime a faſt, and command euery man to turne from his euill way, &c [n].

Of the ſame iudgement be other Churches [o].

[a] 2. Chr. 29. 11
[b] See afore, ar.
[c] 2 Chr. 26. 19.
[d] 2 Chr. 2. 1.
[e] 2 Chr. 8. 14.
[f] 2 Chr. 31. 1.
[g] Thus did Ezechiah throughout al Iudah, and did well and vprightly and truely before the Lord his God
2 Chr. 31. 20.
[h] 2 Kin. 23. 11.
[i] Ibid. 7.
[k] 2 Chr. 3. 34.
[l] Ibid. 3. 5, 2.
[m] Ib. c. 33. 34.
[n] Ionas 3. 7.
[o] Conf. Helv. ar. 26. & 2. c. 30. Baſil. ar. 7. Bohem. c. 16 Gal. ar. 39. Belg. ar. 35. Sax. ar. 23. Wittem. c. 35.

The errors and aduerſaries vnto this truth.

Much therefore out of the way are, and offend greatly doe firſt the Papiſts, who publiſh, that

The care of religion pertaineth not vnto kings. *Religionis curã ſemper pertinuiſſe ad reges, dele*, ſay the expurgators, blot it

[a] Index.expur out [a].

p.145. Queenes may not haue, or giue voice either deliberatiue, or definitiue in Councels, and publike assemblies, concerning matters of religion, nor make ecclesiasticall lawes concerning religion; nor giue any man right to rule, preach, or execute any

[b] Test.Rhe.an spirituall function, as vnder them, and by their authority [b].

In matters of religion, and of their spirituall charge, neither Heathen, nor Christian Kings ought to direct Clergie-men,

[c] Cor.1.14,33 but rather to take direction from them [c].

The Emperour of the whole world, if he take vpon him to prescribe lawes of religion to the Bishops aud Priests, &c. he

[d] Anst.to the execut.of Iust. d.3 p.56. shall be damned assuredly, except he repent [d].

Next, the Aabaptists, who beeing priuate men, and no Princes, will take vpon them the ordering, and reformation

[e] Test.Rhe.an Heb.13.17. of the Church; as did the Monetarians [e], and *Muncer* [f] in

[f] Carranz. sum.Conc.d. 365. Germany.

And thirdly, the disciplinarian-Puritanes, whose doctrine is, that

Bullin in con. Anabap. 1. The making of Ecclesiasticall Constitutions, and Ceremonies, belongeth vnto the Ministers of the Church, and Ec-

[g] T.C.1.rep. p. 163. clesiasticall Gouernours [g], vnto the Elders, who are to con-

[h] 1. Admon. to the Parl. sult, admonish, correct, and order all things pertaining to the congregation [h].

[i] T.C.1. rep. p. 153. 2. Ciuill Magistrates haue no power to ordaine Ceremonies pertaining to the Church [i], but are to ordaine ciuill Disci-

[k] Idem 2. rep. 2.par.p.4. pline onely [k], as being no Church-officers at all.

[l] Lear.dis.p.10 3. The Ecclesiasticall officers be Doctors, Pastors, Elders,

[m] Fruc. ser. on Rom.12.p.33. and Deacons, the onely officers instituted of God [l], or at the most, Pastors, Doctors, Elders, Deacons, and widowes. These

71. are all, no moe, nor fewer; and are onely sufficient; and we are to content our selues with these, and rest in them, saith the Preacher [m]. In which number vnlesse the King bee included, hee cannot possibly haue any thing to doe in Church affaires,

[n] Bar. refut. p. 169. in these mens opinions.

[o] Conspir. for pretend.p.34. Without the Prince, the people may reforme the Church, and must not tarry for the Magistrate: so thought *Barrow*, *Greenewood* [n], and *Wigginton* [o]. Hence *Hackets*, *Coppin-*

gers

gers, and Arthingtons insurrection at *London*, 1591.

Without the Prince also, the Lords and Burgesses of the Parliament haue power of themselues to reforme the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politike assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the Parliament)

You must enioyne euery one, according to his place, to haue a hand in this worke.

You must encourage, and countenance the Gentlemen, and people, that shall be found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that land, &c. *scil.* vpon their discipline. This hath Penry P.

P Penry supp. p.60.

2. Proposition.

The King by his authority is to restraine with the materiall sword, and to punish malefactours, whosoeuer they be.

The proofe from Gods Word.

The office of the ciuill magistrate is to restraine, and if need be, to punish, according to the qualitie of their offences, the disturbers of the quiet, and peace of the Common-weale; and that as occasion shall require, sometime by force of armes, if the enemies of his State bee either forraigne, or domesticall, and they gathered together, be many and mighty. To this end Kings and Princes haue both men, munition, Subsidies, and Tributes. So against the enemies of God, and good men, went of Israel, and Iudah, the valiant Iudges, and the noble and puissant Princes.

And sometimes they execute their wholesome, and penall Statutes vpon the goods, cattell, lands, and bodies of their disorderly, and rebellious subiects.

For the King is a minister of God, to take vengeance on him

him that doeth euill. Therefore Princes are to be feared, not of them which doe well, but of such as doe wickedly [a].

And this doe the people of God acknowledge to bee true [b].

[a] Rom. 13. 3, 4.
[b] Conf. Helv. 1. ar. 24. 26. & 2. c. 30. Basil. ar. 7. Bohem. c. 19. Gal. ar. 33. Bel. ar. 36. Au. ar. 16. Sax. ar. 23.

Aduersaries vnto this truth.

Contrarily hereunto,

The Cersconians were of opinion, that Magistrates were to punish no malefactors [a].

One *Rabanus* maintained, that Magistrates were not of Gods ordinance for the good, but an humane institution for the hurt of men [b].

Many haue a fancy, that before the generall Resurrection there shall be no magistrates at all: because they dreame, all the wicked shall be rooted out. Of this minde are the Anabaptists [c], and the Family of Loue [d].

[a] D. Aug. contra. Cresc. Gra. l. 3. c. 51.
[b] Mag. eccles. hist. Cen. 6. c. 4. fol. 216.
[c] Conf. Aug. ar. 17.
[d] H. N. 1. exh. 2. c. 12. sect. 39. 40. Ramseis confes.

5. Proposition.

The Bishop of Rome hath not iurisdiction in this realme of England (nor other of the Kings dominions.)

The proofe from Gods Word.

The Bishop of Rome, did he according to the will of God preach the Gospell; labour in the Lords haruest; diuide the Word of God aright; minister the Sacraments instituted by Christ, and that sincerely; and shew by his life and conuersation the good fruits of a godly Bishop, doubtlesse he were worthy of double [a], yea of triple honour.

Yet will not the Word of God, were hee neuer so holy, and religious, warrant him any iurisdiction out of his Dioceese, especially not within this Realme; much lesse when he doth performe no part of a Christian, but euery part of an antichristiã Bishop, in corrupting the doctrin of the truth with errors, and cursed opinions; in polluting the Sacraments of Christ

[a] 1. Tim. 5. 17.

Chriſt by ſuperſtitious ceremonies ; in perſecuting the Church and Saints with fire and ſword ; in making merchandiſe of the ſoules of men through couetouſneſſe [b] ; in playing the Lord ouer Gods heritage [c] ; in ſitting in the Temple of God, as God, ſhewing himſelfe that he is God [d] ; and in exalting himſelfe againſt all that is called God, or that is worſhipped [e].

[b] 2.Pet.2.3. [c] 1.Pet.5.3. [d] 2.Theſ.2.4. [e] Ibid.

In reſpect of which fruites of impieties, the ſaid Biſhop of Rome, in the holy Scripture is deſcribed to bee very Antichriſt, that wicked man, the man of ſin, the ſonne of perdition, and the aduerſary of God [f].

[f] Ibid.

Hee was openly proclaimed Antichriſt by a Councell in France in the raigne of *Hugh Capet*. Hee is tearmed by the truely, and godly learned, The Baſiliske of the Church [g] ; neither the Head, nor the Tayle of the Church [h].

[g] Luther præcpi. L. Huſſe. [h] Heming. in 5.c. Iac. epiſt.

His iuriſdiction hath beene, and is iuſtly renounced, and baniſhed out of England by many Kings, and Parliaments, as by K. *Edward* the 1.3. and 6. by K. *Richard* the ſecond ; by K. *Henry* the 4.6. and 8. by Q. *Elizabeth* ; and by our moſt Noble K. *Iames*.

His pride, and intolerable ſupremacie ouer all Chriſtian people is renounced, and condemned aſwell by the mouthes, as writings of all the purer Churches [i] ; and that deſeruedly.

[i] Conf. Helv. 1.ar.18.& 2. c.17.18. Bohe. c.8,9. Belg. ar. 28,32.

The Errors, and aduerſaries vnto this truth.

But with the Papiſts, the Biſhop of Rome, hee is forſooth for ſupremacie, *Abel* ; for gouerning the Arke, *Noah* ; for Patriarch-ſhip, *Abraham* ; for order, *Melchiſedech* ; for dignity, *Aaron* ; for authority *Moſes* ; for iuſtice, *Samuel* ; for zeale, *Elias* ; for humilitie, *Dauid* ; for power, *Peter* ; for his vnction, Chriſt [a] : the generall Paſtor, the common Father of all Chriſtians, the high Paſtor of Gods vniuerſall Church, the Prince of Gods people [b] ; for title, God, euen the Lord God the Pope [c] ; for power, God. For

Witten. ar. 31. Auguſt. de Abuſ. ar. 7. [a] Maioran. clyd. milit. Ec. lib. 3. c. 31. [b] Anſ. to the execu. of Iuſt. [c] Panorm. de tranſl. præl. cap. Quanto.

By him Kings raigne [d], hee may iudge all men, but muſt of none bee iudged [e], hee can doe what him liſt aſwell as God,

[d] Cere. 1.c.2. [e] Diſtinct. 40. c.5. Papa.

except sinne [f].

His iurisdiction is vniuersall, euen ouer the whole world [g].

Him, vpon paine of eternall damnation, all Christians are to obey [h].

And by his soueraigne authoritie both all Papists in England were discharged from their obedience and subiection vnto Q. *Elizabeth*, and the same Queene disabled to gouerne her owne people, and dominions [i].

[f] Extrauag. de transl. Episc. cap. Quanto
[g] Test. Rhem. annot. marg. p. 280.
[h] Bonif. 8. cau. de maior. & obed. in Extrauag.
[i] Bristow motiue 40.

6. Proposition.

By the lawes of this Realme, Christian men, for hainous and grieuous offences, may be put to death.

The proofe from Gods Word.

As the natures of men be diuers; and some sinnes in some countries more abound then in others: so are the punishments to bee imposed vpon malefactors, according to the quantitie, and qualitie of their offences; and any countrey, and Kingdome may punish offenders, euen with death, if the Lawes thereof, and their offence doe require it. For

All that take the sword, shall perish with the sword [a].

Gouernors be sent of the King, for the punishment of euill doers [b].

A wise King scattereth the wicked, and causeth the wheele to turne ouer them [c].

The Magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that doe euill [d].

Which punishments testifie to the world, that

God is iust, which will haue some sinnes more seuerely punished then others; and the Magistrates to cut off dangerous and vngodly members.

God is mercifull, and hath care both of his seruants, and of humane

[a] Math. 25. 52.
[b] 1 Pet. 2. 14.
[c] Prou. 20. 26.
[d] Rom. 13. 4.

humane ſocietie.

God is all wiſe, and holy, in that hee will haue it knowne who are iuſt, who wicked, who holy, and who prophane; by cheriſhing and preſeruing of the one, and by puniſhing and rooting out of the other.

Our godly and Chriſtian brethren in other countries approoue this doctrine [c].

[c] Conf. Helv. 1. ar. 24. 26. & 2. c. 30. Baſil. ar. 7. Bohe. c. 16. Gal. ar. 39. Belg. ar. 36. Aug. ar. 16. Sax. ar. 23.

The Aduerſaries vnto this truth.

The aduerſaries of this doctrine be diuers. For

Some are of opinion that no man for any offence ſhould be put to death. Such in old time were the Manichies, and the Donatiſts [a]; and ſuch in our dayes be the Anabaptiſts [b].

And ſome doe thinke that howſoeuer for their offences againſt the ſecond Table, malefactors may bee put to death: yet for hereticall and erroneous opinions in points of religion, none are ſo to ſuffer. Of this minde are the Familiſts. For

[a] D. Auguſt. in Iohan 11.
[b] Conf. Helv. 2. cap. 30.

They hold, that no man ſhould be put to death for his opinions [c].

They blame M^r. *Cranmer* and *Ridley*, for burning *Ioane* of Kent, for an heretike [d].

[c] Diſplay I.
[d] Ibid.

It is not Chriſtian-like, that one man ſhould perſecute another, for any cauſe touching conſcience [e]. Is not that puniſhment ſufficient (ſay they) which God hath ordained, but that one Chriſtian muſt vexe, torment, belye, and perſecute another [f]?

[e] Fam. a letter vnto M. Ro.
[f] Ibid.

7. Propoſition.

It is lawfull for Chriſtian men, at the commandement of the Magiſtrates, to weare weapons and ſerue in warres.

The proofe from Gods Word.

There is (ſaith K. *Salomon* [a]) a time of warre, and a time of peace

[a] Eccleſ. 3. 8.

Eccl.2 8. peace [a]: and Princes are by warre and weapons, to repreſſe the power of enemies, whether foraigne, or inteſtine. For they are in authority placed for the defence of quiet, and harmleſſe ſubiects; as alſo to remooue the violence of opreſſors, and enemies whatſoeuer they bee. For theſe cauſes haue they Horſes, prepared for the battell [b]; Tributes paide them aſwell for Chriſtians [c], as others; and ſubiects to ſerue them in their warres, of what nature ſoeuer.

[b] Prou.2.31.

[c] Rom.13.6. 7.

[d] Acts 10. *Cornelius* being a Chriſtian [d], was not forbidden to play the Centurion, or bidden to forſake his profeſsion; nor the ſouldiers that came vnto *Iohns* baptiſme willed to leaue the wars, but to offer no violence vnto any man.

[e] Luk.3.14. [f] Conf.Helv. 2 c.30.Bohe. c.16.Sax.ar. 23. This truth is granted by the Church.

The aduerſaries vnto this truth.

Many are againſt this aſſertion, whereof ſome doubt of the truth thereof, as *Ludouicus Viues* [a].

[a] Arma Chriſtianũ virum tractare neſcio an fas ſit, Lud. Viues inſtitut fœm.Chr. l.1.

Others deny it altogether as vntrue. So did in ancient time the Manichies, whoſe doctrine was, that no man might goe to warre [b].

[b] D. Aug. contra Manich. l.22.c.74.

Lactantius thought it altogether vnlawfull for a good man, or a Chriſtian, either to goe to warre, or to bring any man to a violent death, though by law he were adiudged to die [c].

[c] Lactan.de vero cultu.c. 20.

In theſe daies the Anabaptiſts thinke it to be a thing moſt execrable for Chriſtians to take weapons to goe to warre [d].

[d] Conf.Helv. 2.c.30.

The Family of Loue alſo doe ſo condemne all warres, as the time was whn they would not beare, or weare a weapon [e]: and they write firſt of themſelues how all their nature is Loue, and peace [f], and that they are people peaceable [g], but all other men in the world beſides, they doe wage warre, kill and deſtroy: for which ends they haue diuers ſorts of ſwords, Halberds, Speares, Bowes and Arrowes, Gunnes, Pellets, and Gunpowder, Armour, Harneſſe, and Gorgets [h], none of which the Familiſts doe vſe or allow of.

[e] Diſplay.H. 5.5.b.

[f] H.N.ſpi.lan. c.37.ſect.2.

[g] Ibid.præ. ſect.31.

[h] Ibid.c.4. ſect.9.

38. Article.

38. Article.

Of Christian mens goods, which are not common.

The riches and goods of Christians 1. *are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding* 2. *euery man ought of such things as he possesseth, liberally to giue almes to the poore according to his ability.*

The Propositions.

1. The riches, and goods of Christians, as touching the right, title, and possession of the same, are not common.
2. Euery man is to giue liberall almes to the poore, of that which he possesseth, according to his ability.

1. Proposition.

The riches, and goods of Christians, as touching the title, and possession of the same, are not common.

The proofe from Gods Word.

AGainst community of goods and riches, be all those pleaces (which are infinite) of the holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse [a] Theeuery [b], Extortion [c], and the like wicked meanes many doe attaine; or doe commend, liberality [d], Frugality [e], free and friendly Lending [f], honest labour [g], and lawfull vocations to liue, & thriue by [h]. All which doe shew, that Christians are to haue goods of their owne, and that riches ought not to be common.

[a] If any one that is called a brother, be a fornicator, or couetous, &c. with such one eate not. Couetousnes let it not be once named among you, as it becommeth Saints, Eph. 5. 3.

[b] Let none of you suffer as a Theefe, &c. 1. Pet 4. 15.

Of this iudgement be the reformed Churches [i].

[c] With a brother that is an extortioner, eat not, 1.Cor.5.11. Neither theeues, nor couetous(persons,)nor Extortioners shall inherite the kingdome of God, 1.Cor.6.10.

[d] It is a blessed thing to giue, rather then to receiue, Acts 20.35. yea, and that thing ye do vnto all the Brethren throughout all Macedonia, 1.Thes.4.10. If a brother or a sister be naked and destitute of daily food, &c. notwithstanding ye giue them not these things which are needefull to the body, what helpeth it? Iames 2.15,16.

If there be any that prouideth not for his owne, and namely for them of his household he denyeth the faith, & is worse then an Infidell, 1.Tim.5.8. [e] From him that would borrow of thee, turne not away, Math.5.42. And lend, looking for nothing againe, Luk.6.35. [g] Let him that stole steale no more, but rather let him labour, &c. that he may haue to giue vnto him that needeth, Eph.4.28. Wee warned you, that if there were any which would not worke, that he should not eate, 2.Thes.3.8.

[h] Ye know that these hands haue ministred vnto my necessities, and to them that were with mee, Acts 20.34. Wee laboured day and night, because wee should not bee chargeable vnto any of you, 1.Thes.2.9. Wee tooke not bread of any man for nought, 1.Thess.3.8. [i] Confess.Helv.3.c.29.Gal.ar.40.Belg.ar.36.Aug.ar.16.Wittem.c.21.

The aduersaries vnto this truth.

[a] *Heyden.descr. vrbis Hierosolym.l.3.c.3.*
[b] *D.Aug.de mor.eccles.Cath.l.1.*
[c] *Magdeb.eccles.hist.Gen.5. fol.586.*
[d] *D.Humfre.de Romanæ curiæ praxi.p.39.exl. Epiphan.*
[e] *W.Tho.descr. of Italy p.59.*
[f] *Sleiuan.com. l.6.*
[g] *Display.H.3.b*
[h] *H.N.Spir. laudc.35. sect.34.*

Of another mind were the Essei's [a], the Manichies [b], the Pelagians [c], the Apostolikes [d], and Fratricellians [e], and are the Anabaptists [f], and Family of Loue [g].

Among the Familists(saith H.N.)none claimeth any thing proper to himselfe for to possesse the same to any owednes, or priuatenes. For no man, &c. can desire to appropriate, or challenge any thing to himselfe, eyther yet to make any priuate vse to himselfe from the restward; but what is there, is free, and is also left free in his vpright forme [h].

2. Proposition.

Euery man is to giue liberall Almes to the poore, of that which he possesseth, according to his ability.

The proofe from Gods Word.

Vnto liberality towards the poore, according to our abili-

ty

ty, we are in the holy Scriptures prouoked,

1. By the commandements from God, by his ſeruants the Prophets [a], by his Son our Sauiour [b], and by his Apoſtles [c].

2. By ſweet promiſes of ample bleſsings [d].

3. By threatnings of puniſhments to the couetous, and ſtony hearted [e].

4. By the examples of the beſt men, *viz.* the Apoſtles, and primitiue Church [f].

So the Churches [g].

[a] Deut. 15. 11. Pro. 5. 15, 16. Eccle. 11. 1, 2.
[b] Math. 5. 42. &c. 6. 2, 3, &c. Luk. 9. 30. &c.
[c] Rom. 12 13. 1. Cor. 1. 62.
[d] Eccl. 11. 1.
The liberall perſon ſhall haue plenty: and he that watereth, ſhall alſo haue raine, Pro. 11. 24.
Hee that ſtoppeth his eare at the cryiug of the poore, hee ſhall cry, and not bee heard, Pro. 1. 13.
Hee that giueth vnto the poore, ſhall not lacke; but he that hideth his eyes (ſhall haue) many curſes, Pro. 28 27. [f] Act. 11. 19, 10, Rom. 15. 15. 1. Cor. 8. 1, 2, 3, &c. 2. Cor. 6. 2, &c. [g] Conf. Helv. 2. c. 2. 3. 28, 29 Sax. ar. 21. Wittemb. c. 18.

The aduerſaries vnto this truth.

Of ſtrange minds, therefore and impious are

First, the Anabaptiſts, which would haue no man either to giue, or receiue. For all things in their opinion ſhould be common (as afore alſo hath bin ſaid,) and none among them be either poore to receiue, or wealthy to miniſter any almes [a].

Secondly, the hypocriticall ſectaries, who are bountifull only to thoſe which ſide with them. Such were firſt the Publicans in our Sauiour his daies [b], and after them the Manichies, who would miniſter neither bread, nor water vnto any hungry, and pyning begger, vnleſſe he were a Manichean [c].

And ſuch are the Family of Loue; who ſay they are not bound to giue almes but to their owne ſect: and if they doe, they giue the ſame to the deuil.

[a] Bale myſt. of Iniqu. p. 53.
[b] Mar. 5 46, 47
[c] Homini mendico eſuri enti, niſi Manichæus ſit panem aut aquam non porrigunt. Manic. D. Au de Mor. Mane l. 2.
[d] Diſpl. H. 7 b

39. Article.

Of a Chriſtian mans oath.

As we confeſſe that 1. *vaine, and raſh ſwearing is forbidden*

bidden Christian men, by our Lord Iesus Christ, and Iames his Apostle: So we iudge that 2. Christian religion doth not prohibit, but that a man may sweare, when the magistrate requireth, in a cause of faith, and charity; so it be done according to the Prophets teaching, iustice, iudgement, and truth.

The Propositions.

1. We may not sweare vainely, and rashly.

2. A lawfull oath may be giuen, and taken; according to the Word of God in iustice, iudgement, and truth.

1. Proposition.

Wee may not sweare vainely, and rashly.

The proofe from Gods Word.

THe better to auoid vaine, and rash oathes, and swearing; it is good to haue in remembrance that which is said by our Sauiour Christ, and his Apostle *Iames*.

Our Sauiour saith, Sweare not at al, neither by heauen, for it is the throne of God, nor by the earth, for it is his footstoole, nor by Ierusalem, for it is the City of the great King; nor by thine head, because thou canst not make one haire white or blacke: but let your communication be, yea yea, nay nay [a].

[a] Math.5.34.

So the Apostle S. *Iames*, Before al things, my brethren (saith he) sweare not, either by the heauen, or by the earth, or by any other oath, but let your yea be yea, and your nay nay, lest ye fall into condemnation [b].

[b] Iames 5. 12.

[c] Conf. Helv. 2.c.5. Basil. ar. 11.

All Churches doe, and some in their publike writings condemne vaine, rash, and idle oathes [c].

Aduersaries vnto this truth.

This

This declareth many ſorts of men to be very impious, as

The Wantons, which for pleaſure, and the couetous worldlings, who for gaine, and profit, bluſh not to take the name of God in vaine, by idle, raſh, and vſuall othes. Next the Baſilidians [a], Helchiſaites [b], Priſciſſianites [c], & Family of Loue, [d] who for eaſe, and to auoide trouble and perſecution, dread not to ſweare, and forſweare themſelues.

Thirdly, the Papiſts; whoſe common guiſe is to ſweare either by Saints, or Idols, or by God and creatures together [e].

Fourthly, the Puritanes, who vſe to ſweare, though not by God, &c. yet, as wickedly vſing horrible imprecations, as I renounce God, God damne me, or as Hackets manner was, God confound me [f].

Laſtly, the Baniſterians, who deeme it Hypocriſie for one Chriſtian to reproue another, for common and raſh ſwearing, which are but Trifles in their opinions.

a Philaſt.
b Euſeb. ex Ouid. l. 8. c. 38.
c Bullin. contra Anathap. l. 2. c. 4.
d Ramſeis con.
e Per. de ſoto Meth. conf. p. 40. 2. 04. 2.
f Conſpir. fer. pretend refer. p. 5.
g Vnfold of Baniſt. errors.

2. Propoſition.

A lawfull Oath may be giuen, and taken, according to the Word of God, in iuſtice, iudgement and truth.

The proofe from Gods Word.

The truth of this doctrine appeareth plentifully in the holy Scriptures. For in the ſame there bee both commandements that we muſt, and may; and formes preſcribed how wee ſhall ſweare.

For the firſt: Thou ſhalt feare the L. thy God, & ſerue him; And ſhalt ſweare by his name, ſaith *Moſes*; Againe, thou ſhalt ſweare, [a] The Lord liueth, and thou ſhalt cleaue vnto him and ſhalt ſweare by his Name [b].

And touching the other, ſweare may we not, either by *Baal* [c]; or by ſtrange gods [d]; or by the Lord, and by *Melchom* (that is, by Idols [e];) or by any creatures [f].

But our Oathes muſt bee made in the name of the Lord [g]; as, The Lord liueth [h]; and al is to be done in truth, iudgement

a Deut. 9. 13, 22, 11.
b Ib. 10. 20.
c Ierem. 12. 16
d Ioſh. 23. 7.
e Zeph. 1. 7.
f Math. 5. 34.
g Deut 6. 13.
h Ier. 12. 16.

and righteousnes [i]; and when the magistrate calleth vs thereunto [k].

All Churches ioyne with vs in this assertion, and some testifie the same in their publike writings [l].

The Errors and aduersaries vnto this truth.

Many be the aduersaries one way or other, crossing this truth. For,

1. Some condemne all swearing, as did the Esseies, who deeme all swearing as bad as forswearing [a]; and doe the Anabaptists, which will not sweare, albeit thereby both the glory of God may bee much promoted, and the Church of Christ, or Common-weale furtherd [b].

2. Others condemne some kind of Oathes, and will not sweare, though vrged by the magistrate, but when themselues thinke good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholike (a Papist) for his religion [c], and such as by Oathes accuse Catholikes (that is, Papist,) are damned [d].

So the Puritanes, oftentimes either will take none oath at al when it is ministred vnto them by authority, if it may turne to the molestation of their Brethren [e], or if they sweare (finding their testimony will be hurtfull to their cause) they will not deliuer their minds after they be sworne [f].

3. Others, hauing taken the Oath, do fouly abuse the same, as the Knights of the post, like the Turkish Seiti, & Chargi [g], who for a Ducket will take a thousand false Oathes afore the magistrate; as also the Iesuites, who in swearing (which is little better then forswearing) do *vti scientia*, that is, cunning, and equiuocations [h]; as also doe they, who conscionably, and religiously keepe not their faith, such are the forenamed Papists. (For say they) An Oath taken for the furtherance of false religion (as they take the profession of all Protestants to bee [i]) bindeth not [k]. Againe, Faith is not to bee kept with Heretikes [l]. Which assertion little differeth from the opinion of some Puritanes, who teach, that promise (or Faith) is not to

i Ier.4.2.
k Exod.22.8 1.Kin.8.31.
l Conf.Helv. 1.ar.16.&. 1.c. 30.Gal. ar. 40. Basi.ar.11.sect 1.Aug.ar.16.

a Fard.of fashions, 2. part.
b Conf.Basil. ar.11 sect.1.
c Test. Rhem. an Act.23.12.
d Ibid.
e Hook.of eccles pol.præf.
f D.Sutcliffe ans. to Iob Throck.p.46 b.
g Pol.of the Turk.emp.c. 24 p.74.
h Quodlib. p. 34 68.Garnets arraigne.
i Test.Rhem. an Act.20.12
k Iuramentũ propter falsam religionẽ prestitum non obligat Bap. Fickler de iure magist.p.11
l Conc. Constan.

to be kept, when (as perhaps by the not erecting of Presbyteries in euery parish) Gods honour, and preaching of his Word is hindred [m].

Subiects be discharged from their Oath of allegeance, and may gather forces against their liege Soueraigne, if he enterprise any thing to the hurt of his Realme, or of the (Romish) religion, was a determination of the Sorbonists in a certaine conuenticle of theirs at Paris [n]. And that Magistrates, by their subiects, may be brought vnder to obedience of Lawes, was a conclusion of certaine Scottish Ministers in a priuate Conuenticle of Edinburgh [o].

Seditiosi non sunt qui resistant principibus, politicum, aut ecclesiasticum statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit: saith a Frenchman [p]: yea (saith an Englishman,) whose workes by T. C. are highly approoued, and commended, *Hunc tollant vel pacificè, vel cum bello, qui ea protestate donati sunt, vt regni Ephori, vel omnium ordinum conuentus publicus* [q]: Subiects may not respect their oathes made vnto such Princes, which trouble the state of the Church, or Common-weale.

Finally, whatsoeuer Princes be (good, or bad) if they be Women (say some,) oathes of allegeance then are not to bee kept. Their words be these:

First, (aswell the States of the kingdome, as the common people) They ought to remoone from honour, and authority that monster in nature: so cal I woman in the habit of man, yea a woman against nature raigning aboue man. Secondly, if any presume to defend that impiety, they ought not to feare, first to pronounce, and then after to execute against them (that is to say, against women gouernours) the sentence of death. If any man be afraid to violate the oath of obedience, which they haue made to such monsters, let them be most assuredly perswaded, that as the beginning of their othes, proceeding from ignorance, was sinne: so is the obstinate purpose to keepe the same, nothing but plaine rebellion against God [r].

Lastly of all, wheras euery Minister of the Word, & Sacraments, at his ordination doth sweare to obey his Diocesan in all

m Geneua an. Math. 2. 12. One of them hath deliuered, that if the Prince doe hinder the building of the Church, the people may by force of armes resist him, Anf. to the Abstr. &. p. 94.

n Mercur. Gal. lobelg. l. 2. p. 89

o Buchan. rerum Scotic. l. 17. p. 202. b.

p Euseb. Philadelph. dial. 2. p. 57.

q Dud. Fen. S. Theol. 5. c. 13.

r Against the regim. of women. 2. blas. p. 53. b.

all lawfull matters, certaine Gentlemen of the Puritan faction, writ thus vnto the Bishops of the Church of England, and printed the same, *viz.* The Canon law is vtterly void within the realme; and therefore your Oath of Canonicall obedience is of no force, and all your Canonicall admonitions not worth a rush [f]?

f The Gentlemens demands vnto the Bishops (printed ann. 1605.) p. 46.

D. Hilar. contra Constantium August.

Non recepit mendacium veritas; nec patitur religio impietatem. The truth admits no lye; neither can religion abide impietie.

1. Tim. 1. v. 17.

Vnto the King euerlasting, immortall, inuisible, vnto God onely wise (be) honour, (and) glory for euer, and euer, Amen.

FINIS.

BIBL CANT ACAD